

The Spirit of Missions

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AN ILLUSTRATED MONTHLY REVIEW OF
CHRISTIAN MISSIONS

VOL. LXVI

December, 1901

NO. 12

THE MISSIONARY BISHOPS OF THE PHILIPPINES, HANKOW
AND OLYMPIA

SOME MOUNT MISSIONS IN VIRGINIA

AN INSIDE VIEW OF ST. JOHN'S COLLEGE, SHANGHAI

THE TENJIN FESTIVAL IN OSAKA

SOME MEMBERS OF THE MEXICAN CHURCH

A YEAR AT THE RAINBOW'S END

CHINESE SCHOOL GIRLS

New York

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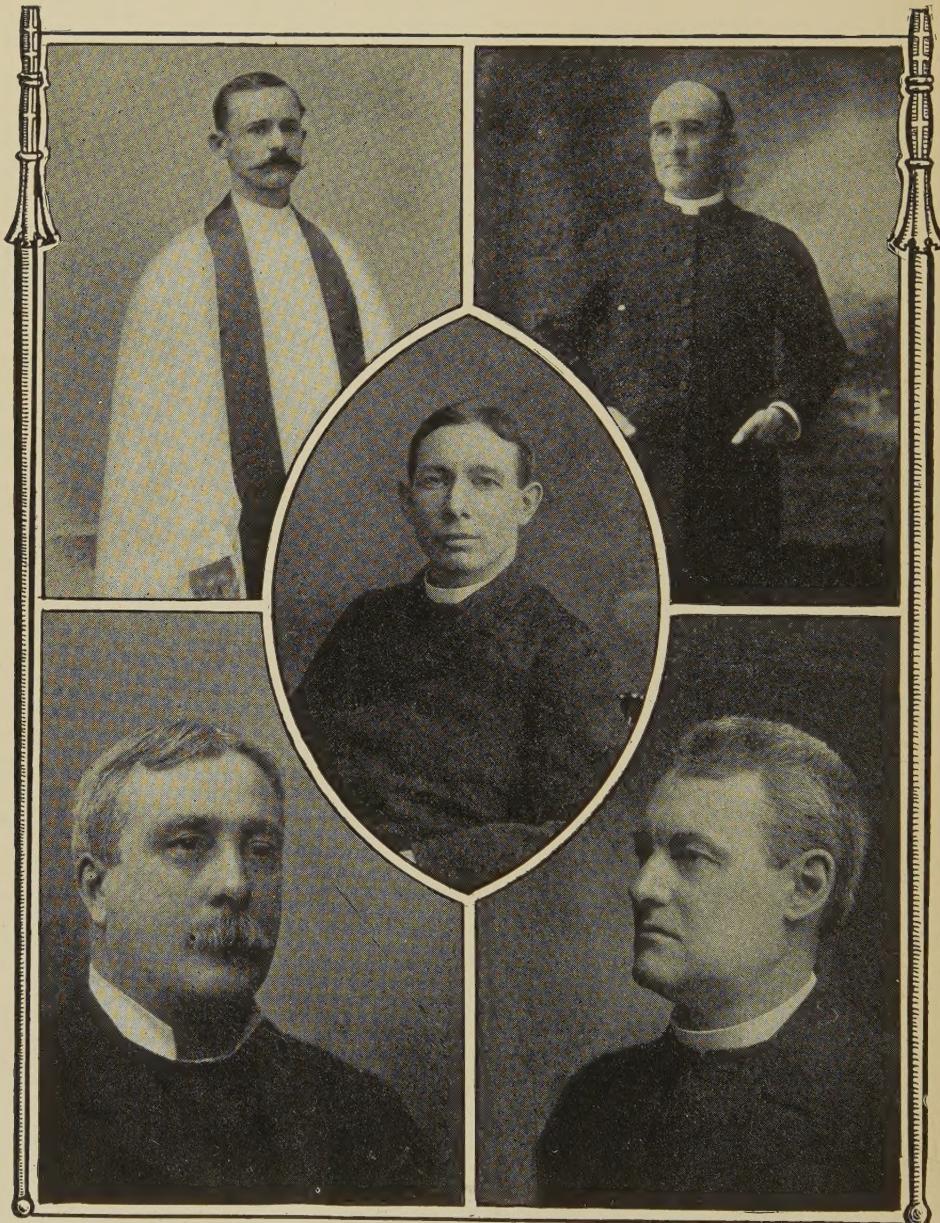
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REV. CHARLES H. BRENT, M.A., The Philippines

REV. WILLIAM CABELL BROWN, D.D., Porto Rico

REV. CAMERON MANN, D.D., North Dakota

REV. JAMES ADDISON INGLE, HANKOW

REV. FREDERICK W. KEATOR, Olympia

THE CLERGYMEN ELECTED AT SAN FRANCISCO AS MISSIONARY BISHOPS

THE ACCEPTANCE OF ALL BUT DR. BROWN HAS BEEN RECEIVED

THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

The Mission Treasury and the Mission Field A TIME of scarcity in the mission treasury is often a time of enlarged opportunity and need in the mission field.

This is the present condition. On one hand stands the fact of a deficit on the work of the fiscal year ending last September. Special gifts, recently made on this account, have reduced the shortage to \$83,000. To many this deficit spells a prohibition to further progress, or even the possibility of retrenchment. On the other hand, there is not a mission district in this country or abroad but requires some addition to its staff or its equipment, to enable it to minister fitly to the needy life within its borders. It is not a question of luxuries or even conveniences, but of absolute necessities. It is not a question of forcing strange doctrines upon unwilling people, but of keeping pace with a growing demand for Christian teaching. In the face of such facts, it would be infidelity to counsel retrenchment and retreat. The needs of our own countrymen and neighbors in two-thirds of the dioceses of the land; the claims of the weaker races in our midst; Japan's struggle toward better things; China's openness to hear the only message that can save her people; the

duty of entrenching a catholic and constructive Church in the Philippines and Porto Rico—these are the facts that call the Church to prayer and to giving. It is as though God were daring us to hold back. The Board of Managers is so convinced of the disaster and disgrace of any backward step, that at its November meeting it decided not to put into operation for the present the reduction of ten per cent. in appropriations, which, in accordance with its resolution of last May was to take effect December 1st. Some critics may call such action unbusiness-like. But it is the right and courageous thing to do. Reduction means hardship to the missionaries, loss to their work, the withholding of the truth from thousands who not only need it but ask for it. Will the Church show its approval of the Board's action?

A Deficit of Men

THERE seems to be a deficit not only of money, but of men. Perhaps there is a closer relation between these two facts than most of us realize. Is it because men are not offering for missionary service in any numbers that the Church's giving is limited, or is it because the Church is chary of her gifts of money that men are withholding the gift

of service? The Bishop of Shanghai, for instance, is appealing again for an unmarried man, preferably though not necessarily a layman, to take an important post as teacher of mathematics, physical science and chemistry in St. John's College, Shanghai. For over a year this appeal has been before the Church. We have called attention to it on several occasions, and still the right man has not been found. Bishop Graves says that he can, without difficulty, secure the man he needs from the English Church, and may ultimately be obliged to do so. An English Churchman would render the service with equal acceptability, but the Bishop naturally feels that an American Mission should be manned by American Churchmen, and therefore he asks once more whether there is not in the United States one man, of proper qualifications and sufficient zeal for Christian missions, to volunteer? The post offers exceptional opportunities for shaping the life of 200 or more young men, representative of many sections of the Chinese Empire. Further information can be obtained from the Editor of this magazine.

*Where Men are
Needed* **T**HE need for a man at St. John's College is simply one definite

instance of a general condition. Another is the need for a young woman as English teacher in St. Mary's Hall, the school for Chinese girls, in Shanghai. More clergymen are needed, and now that the district has been divided, with Mr. Ingle soon to enter upon his work as Bishop of Hankow, both he and Bishop Graves will be able to turn their attention in larger measure to the opening of new stations. The Japan Mission, particularly in the District of Kyoto, is short-handed, while in Liberia Bishop Ferguson says that Mr. Matthews, at Cape Mount, must have a co-worker unless he is to break down entirely. Every missionary district in the United States can not only find work for, but has work waiting for more men. The Bishop of Alaska sadly needs help in his immense district.

A recent appeal in the Church papers for one man to take a definite post in Alaska received not a single offer, while an advertisement for five men to work in an eastern diocese, produced fifty "applications." We repeat our statement and our question:—There is a deficit of men as well as of money. Have they anything to do with each other?

*Porto Rican
Plans* **N**O word as yet has been received from the Rev. Wm. Cabell Brown,

D.D., of Brazil, concerning his election as Bishop of Porto Rico, nor is it likely that any definite reply will come from him before the first of the year. In the meantime, the Rev. James H. Van Buren, now the only missionary of the Church on the island, will do all that one man can to push the campaign. Early in November Mr. Van Buren returned to San Juan. During his three months in the United States, he was constantly occupied in speaking on behalf of Porto Rico. His carefully planned itinerary carried him from Boston to Chicago, and as far south as Washington. In San Juan Mr. Van Buren finds Church interests progressing steadily. Plans for the new church have been prepared, and as soon as the rights of the present tenant of the property purchased last July have been satisfied, the work of building will begin. All the money needed is not yet in hand, but the congregation hopes that such additional amounts as it may raise locally may be supplemented by gifts from the United States. It is exceedingly important that the new church should fitly represent the dignity and reverence characteristic of the Church in this country. Other plans for extension include the opening of a school for Porto Rican children. Work of this kind seems sadly needed in view of the statement of the Commissioner of Education only a few months ago, that there were 300,000 children of school age in the island for whom no provision could be made with the existing Government appropriation.

*The Death of
Li Hung Chang*

LI Hung Chang was the best known statesman of China. His ability was great, and it was supported by equal cunning and duplicity. His death, on November 7th, undoubtedly removes one of the greatest men of the Empire and will have a marked effect upon the policy of the country. What effect will it have on missionary work? Certainly it can do it no harm, and probably will be a positive benefit to it. Li was known as a man of progress because he favored the introduction of Western learning and inventions, but his aims in this direction were limited to securing such information and appliances as would enable China to defy the foreigner. For the moral ideas of Western nations, and for their religion, he entertained an ignorant contempt. Such a man was of necessity opposed to missionary work. He was ready to avail himself of it on occasion, as when he employed a missionary physician for his mother, or utilized Christian sentiment in the collection of a famine fund; but he was insensible to its appeal for the real betterment of the people. He often expressed himself as feeling that the Chinese had no need of Christianity, and that Confucianism was good enough for them. His idea of government was to keep the people down with a strong hand, and he gave little thought to their state in this world and none to any high and spiritual thoughts of the destiny of men in a future life. He lived himself for material ends, and he attained those ends with equal facility by craft or by severity. It would have been idle to expect him to be interested in the objects of missions; they were outside his range of thought. His tolerance was founded on no gentle philosophy. How callous and cruel he could be was seen while he was living in Shanghai in the summer of 1900. The Consul-General of the United States called upon him soon after his arrival to inquire if Li could give him any assurance of the safety of the foreigners in Peking. Li

answered, "The Ministers are safe." "But," said the Consul, "how about the others?" "Oh, they are of no account," answered the viceroy. His interpreter, thinking that it was unwise to have such a statement go out, said, "Does not your excellency wish to withdraw that?" "No," said he, "they are of no account." This indifference to the sufferings of others was characteristic of the man, and the exception in favor of the Ministers was only made on account of the difficulties into which their deaths would bring his Government. Hard, cruel, and deceitful Li Hung Chang was not a man to favor missions or missionaries. His death can mean no loss to them. Missions may, on the contrary, be gainers. Li was so able a diplomat that by his prestige and the force of his personality he gave strong support to the forces of bigotry and blind conservatism. It is largely due to him that the perpetrators of the recent outrages who were high in position secured immunity. It seems as if it was a positive gain to missions that this support has now been removed and that the party of reaction and corruption can no more appeal to the prestige of the great statesman to make it respectable, nor depend upon his ability to extricate it from the difficulties into which it has plunged the country.

*The
New Viceroy
of Chihli*

YUAN-SHIH-KAI,
Governor of
Shansi, has succeeded
Earl Li as Viceroy of
Chihli. If one may

judge from his recent record, the new viceroy is a man of decidedly different stamp to his predecessor. For one thing, he is less pronouncedly anti-foreign than Li. He also seems to entertain a more just estimate of the missionaries and their work. After the relief of the Peking Legations he issued a proclamation urging the American missionaries who had been driven from their stations in the Province of Shansi to return, assuring them of his protection and of his appreciation of their service on behalf of China. There would seem to be no

slight gain to missions in having such a man in the important office of the Chihli viceroy. Moreover, Yuan has not manifested that strong pro-Russian sentiment which characterized Li Hung Chang. It will be interesting to see whether his power and influence will be used to checkmate Russia's designs in Manchuria. If so, he will doubtless do much to delay, at least, for no one can certainly forestall, a conflict between Russia and Japan. The reported terms of the Manchurian agreement which Russia was trying to put through at the time of Li's last illness, the Russian minister, it is claimed, even endeavoring to secure possession of the unconscious and dying viceroy's seals to affix to the document, are not such as Japan, or even some of the European Powers, would be willing to permit China to accept. Missionary work, particularly in the North, would be further hindered by a conflict between Japan and Russia, with Korea and Manchuria as the chief scene of hostilities. If Yuan-Shih-Kai's influence can make against farther Russian aggression, he will be rendering real service, however unconsciously, to the missionary campaign.

*The Philip-
pines*

MR. BRENT'S acceptance of the bishopric of the Philippines will be

received with satisfaction and confidence by all who wish well to the Filipino people, and desire to see the Church in this country take her share in building up among them a vigorous Christian civilization. The Bishop of Vermont tells elsewhere of some of the qualities that peculiarly fit Mr. Brent for this post of great difficulty, and yet of great promise. The spirit in which Mr. Brent approaches his new work is well indicated by two or three passages in his letter of acceptance. "I am going to the Philippines," he says, "not as the enemy of the Roman Catholic Church, but as the enemy of her enemies—lust, extortion, dishonor and oppression. For centuries she has fought these foes, and, judging from the reports of the Philippine Com-

mission, she has failed dismally. It may have been more the fault of the Spanish Government, the Government of shame and corruption, than the fault of the Church, but it was the duty of the Church to leaven the Government rather than to be corrupted by it." Mr. Brent further says that he will go to Manila not only as a bishop but as a staunch American citizen, desirous of doing everything in his power to keep the civic life of the country pure, and ready to co-operate, so far as he rightly may, with the plans of the Government for securing the social and moral welfare of the people and extending among them the advantages of education.

It is to be hoped that Mr. Brent's desire, as the leader of the Church, to aid the leaders of the State, will receive from them the response it deserves. For whether the average Government official recognizes it or not, Christian missions are an effective agency in national progress. The administrator who refuses or neglects to avail himself of their assistance turns from one of the surest channels of getting to understand a native people, and thereby limits his ability to benefit and elevate them. Dr. Welldon, who, as Bishop of Calcutta and Metropolitan of India, has carefully studied the relation between governments and missions, declares that "the co-operation of Church and State, so far as it is possible, is profitable to both." "The missionary enterprise should be regulated in such a way as to express the evangelistic spirit of the Church as a whole and to harmonize so far as possible, or at least, not to conflict with the responsibilities and interests of the State." "It is probable that secular governments have made a mistake in declining to look upon missionary activity as a necessary element of European progress. It is equally probable that the Church has made a mistake in discarding secular interests and responsibilities from her view, but there is no reason why the Church and the Government should not enter into friendly and informal negotiations." Bishop Welldon is writ-

ing particularly for the English Nation and the English Church, but the principle for which he contends—that the Government should sympathize with missions and that the missionary leaders should co-operate with the Government, is equally applicable to our American life. It is gratifying to find Mr. Brent facing his great undertaking in this spirit of large-minded Christian statesmanship.

Purpose, Sacrifice, Support, **T**HIS fact, if no other should insure for him an equally large-minded

support from the Church at home. So far, comparatively slight provision has been made for the extension of the Church in the Philippines, although the new district will start with several advantages not enjoyed in the past by other districts similarly circumstanced. The Church has the title to two valuable pieces of property in different sections of the city of Manila. Two individual gifts of \$10,000 each form a solid foundation for a building fund, but much more will be needed to enable the Church to entrench itself strongly in this capital city, and to present there the material aspects of permanence and progress. The Church clubs of this country, admirably led by that of New York, have practically pledged themselves to provide an endowment of \$50,000 for the episcopate. At the November meeting of the New York club, President Miller announced that he had already secured \$16,000 of the \$25,000 pledged by the Bishop of New York in San Francisco on behalf of the club. In the two missionaries who have preceded him to Manila, the Rev. Walter C. Clapp, and the Rev. John A. Staunton, Jr., the new bishop will find loyal fellow-workers, but his clergy staff must be greatly increased if the Church is to make its influence felt in any degree beyond Manila. Not only are there large numbers of Filipinos who have definitely and irrevocably separated from the Roman Church, but there are literally

millions among the population of the archipelago who are in darkness of the grossest heathenism. Within the next two years twenty clergy might well be placed in the field. They would soon make necessary a staff of teachers and other workers. After careful deliberation, the Church has decided that she must enter upon this work. She has chosen a leader of exceptional ability and devotion. It now remains for her members to see that a worthy purpose and a worthy sacrifice meet with a worthy support.

What Christian Education Can Do for China

THE last academic year of St. John's College, Shanghai, has been

a year of decided

progress, in spite of the slight interruption caused by the unsettled conditions of last summer. The college closed rather earlier and opened rather later than usual, but by the first of November had a larger enrolment than ever before in its history. The demands upon it have continued, and are now far in excess of its capacity. Its students hail from nearly every province of the Empire and from many different sections of society. It has graduated this year seven young men from its collegiate, and sixteen from its preparatory, department. Of the former, five will become teachers, while thirteen of the twenty-seven students at present taking the collegiate course expect to follow the same profession. This, Dr. Pott thinks, is exceedingly significant. He believes that "at the present time there is hardly any way in which a young man can do more for enlightening his countrymen than by pursuing the calling of a teacher." While St. John's is giving an admirable general education, it is pre-eminently a Christian institution. Of this year's seven graduates, six were Christians. The seventh has asked to be received into the Church. The readiness of the students to give for Christian purposes is encouraging.

During the past year one large offering has been made for the maintenance of a missionary guest room in Shanghai, and another for the relief of the native Christians in North China. The institution is in large measure self-supporting; \$7,000 in round numbers having been received last year in tuition fees.

The work that the college has done, and its outlook for the future more than justify Dr. Pott's appeal for a new building to cost \$20,000, and at least one young man, preferably a layman, to teach mathematics and other English branches. The Editor will give further information upon either of these matters. They are of vital importance for, as Dr. Pott says: "The demand for Western education is going to become more and more urgent, and such a school as St. John's is going to be taxed to its utmost. In many ways the prospects are bright. The only shadow on the horizon is the doubt as to the attitude the Church at home will take. Will she realize that China's extremity is the Church's opportunity? If she does, and now redoubles her efforts, her future success is undoubted. If she does not, she may lose what advantage she has gained and, instead of being a leader in the formation of the New China, only play a secondary part. One of the burdens laid upon the Christian Church is to see that the higher education coming into China is not unmoral. The new education is bound to come, and it is for the Church to say to the Chinese, 'Knowledge you shall have, knowledge of all that the West has toilsomely learnt; but not with-

out the crown of all knowledge, the knowledge of God in Jesus Christ the Lord.'

"A Million for Missions!"

BY WILLIAM R. BUTLER

TWO months ago, a great council of representative Churchmen of America gathered in San Francisco. They had come from every state in the Union. Their very journey along boundless prairie and arid desert and rock-ribbed canon and snow-capped Sierra, had broadened them. Time and place were alike suggestive: the first year of a new century, marked by the dawn of a new world-policy and a new world-life, commercial, industrial, political, religious; the busy city of the western coast, its docks crowded with ships for the Orient, and just beyond, the mighty Pacific, its bounding billows beckoning.

No wonder that the General Convention of 1901 recognized new missionary obligations. It realized the sublimity of the occasion, and with united voice raised the battle-cry, "A million for missions!" This year, more than any other, has been a "million dollar" year. "A million dollars" has become the unit of expanding trade, of industrial combination, of financial capitalization. And from henceforth, if the Prayer Book is to "follow the flag," "a million dollars" must be the unit of the Church's missionary effort.

The New Missionary Bishops of the Philippines, Hankow and Olympia

I. The Rev. Charles H. Brent, M.A.,
The Philippines

In nominating the Reverend Charles Henry Brent for the Bishopric of the Philippines, the House of Bishops showed its sense of the importance of the work to be undertaken in the islands. The hearty confirmation of the nomination by the House of Deputies, and its reception by the Church at large, manifested an appreciation of the wisdom and the generosity of the choice.

It was expected that Mr. Brent would probably be elected this winter to the vacant professorship of Pastoral Theology at the General Seminary, and no better selection could have been made. His wide experience of ministry among different classes of persons, his gifts as a preacher, and above all the influence which he wields among men, would have qualified Mr. Brent to do a most valuable work in training our future clergy. However, this other call on the part of the whole Church has come first, and after due consideration has been gladly accepted. So the Church gives of her best to this new jurisdiction, where at a distance from friends and counsellors difficult and delicate problems will have to be faced, and a work involving much toil and self-sacrifice, with little earthly reward, is to be undertaken.

An intimate knowledge of Mr. Brent (who was for several years one of my colleagues, and has remained a close friend since I have been removed from the work which in large measure he has carried on) makes me very hopeful as to the bishop-elect's peculiar fitness for the post to which he has been called. With the early training of a conservative High Churchman in Canada, Mr. Brent has had later experience in the methods of thought and work of what is called the Catholic school, while to this he has added sympathetic and intelligent acquaintance

with the best representatives of modern religious thought in its connection with both science and philosophy. A clergyman who, as a distinct High Churchman (if such designations must be used), enjoyed the entire confidence and cordial friendship of Bishop Brooks and Bishop Lawrence, may be trusted to represent the Church fairly in the difficult questions that must come before him in the Philippines. He will have understanding and appreciation of the Roman Catholic position, on both its strong and its weak side; while his large-heartedness and large-mindedness may, it seems to me, enable him to gain, to a large extent, the religious leadership of the non-Roman population.

Large numbers of young Americans are likely to be poured into the Philippine Islands as teachers, nurses, civilians, as well as soldiers. It will be of the highest value to have as the bishop of our Church one who, with a devoted missionary spirit, has shown and developed active sympathy with all such classes of persons.

As a mission priest, first at St. John the Evangelist's, and later at St. Stephen's, Boston, Mr. Brent has had singular training for work among persons of different ranks and classes. His charge of St. Augustine's Negro mission, his chaplaincy of the House of Mercy and of the Guild of St. Barnabas for Nurses, his earnest advocacy of the causes represented by the Christian Social Union, show the wide sympathy of the man; while his Lenten sermons at St. Paul's, Boston, and in New York, and his retreat and other addresses to clergymen and candidates for Orders, have manifested his power to present the life and teaching of our Lord, the faith of the Catholic Church, to the best edu-

cated minds in a way that appeals to both heart and conscience.

The Church is indeed giving of her best to this difficult post. It remains that the sacrifice be made worth while, and the execution of the task committed to the bishop-elect be made possible, by

the guarantee of such support as will render the enterprise worthy of both the Church and the nation, as the servant and representative of each of which, in a very real sense, Mr. Brent will go to the Philippines.

A. C. A. H.

II. The Rev. J. Addison Ingle, Hankow

THE Rev. James Addison Ingle has accepted his election as Missionary Bishop of Hankow. People in China know Mr. Ingle well, and the Church in this country will come to know him better.

If you ever happen to cross the Pacific or to travel up the Yangtse River, it will not be strange if one of the officers, or the Scotch engineer tells you, before you leave the steamer, that a missionary named Ingle travelled by that boat, and that he was a "grand man." He seems to win men's respect wherever he goes because he is always frank and honest and cheerful, and good without any pretence of goodness. His religion is of the kind that wins, not of that which provokes. A young man in Hankow expressed it in this way: "When Mr. —— goes by, the men swear so that he may hear them; but when Ingle goes by they stop swearing." The Chinese appreciate him too and would tell you that he is "polite and reliable," valuing the first quality because they possess it themselves, and the other because they find it so difficult to attain.

When a missionary bishop is elected, the Church is interested to know what sort of a man he is, and what were the reasons why he was chosen to fill this particular post. The reasons are not far to seek in the case of the new Missionary Bishop of Hankow. It is just because in every way he was the man for the place.

Present conditions in China are such that it was necessary that a man should

be chosen who was in the field, and had long experience of the work; possessing a thorough knowledge of the Chinese language and both capacity and wisdom in the management of affairs. In none of these is the new bishop lacking.

Mr. Ingle has been in China for ten years, and has had a great deal of experience in all kinds of work. When he applied to the Board of Managers in 1891 to be sent out to China they were short of funds and did not think that they could send him. This would have discouraged most men, but Mr. Ingle, by presenting the cause and needs of the mission in churches where he could get a hearing, succeeded in securing pledges sufficient to cover the amount required for his support and was sent out in the autumn. In his first year, by the departure of one of the missionaries, he was left in charge of the important station of Hankow before he had mastered the language or had the opportunity of getting acquainted with the work or the people. The condition of the work there was most critical. A large number had been brought into the Church, but they needed to be disciplined and trained. There was no older missionary to help him. Yet his work was wisely and successfully done. Gradually he reduced everything to order and reorganized the Hankow work. Later, others came to take part in it, but he has always been the leader in the Hankow mission and his wisdom and ability have been shown at every step. You can always count upon him. His bishop says of him that

he has never given him any anxiety, because when he put Mr. Ingle in charge of any work it was sure to be done, and done well.

In the University of the South and in the Theological Seminary of Virginia Mr. Ingle's career was marked by high scholarship, and when he came to China he showed the same industry and ability in the study of Chinese. He not only preaches and converses with force and fluency, but he has a wide knowledge of the written language. A large part of his work of late has been the training of Chinese catechists. As a preacher or teacher, or in conversation with Chinese whom he may meet, Mr. Ingle invariably shows such a command of the language as wins their respect for him as a scholar.

Everyone in the mission, Chinese or foreign, has the greatest respect for his judgment and he is an excellent business man. His work has always been done in an orderly and methodical way. It has been a very varied work. He has had the charge of a large parish with

numerous chapels and day-schools and country stations. He has had experience in teaching in the choir school at Hankow and in training his catechists. He has been the leader and adviser and friend of the native clergy attached to the Hankow mission. He has been the pastor of the foreign congregation in Hankow, a member of the Standing Committee for nine years, and one of the committee for the translation of the Prayer Book. Thus, all along, his work has fitted him for the post which he will occupy and he will simply be using in a larger field the lessons he has learned. In full health and strength, at the age of thirty-four years he will enter upon his work with a ripe experience and such a knowledge of the Chinese people and the Chinese language as will enable him to begin his work as soon as he is consecrated and carry it on successfully. He will have the full confidence of his workers, both Chinese and foreign, and the loyal support of the Chinese Christians in his district.

III. The Rev. Frederick W. Keator, Olympia

ALTHOUGH born in Honesdale, Pennsylvania [October 22d, 1855, is the exact date], Mr. Keator is practically a son of the central West, for in his early boyhood his parents removed to Moline, Ill. His mother was a devout Presbyterian, but the son attended Bishop Lee's grammar school in connection with Griswold College, at Davenport, Ia., just across the Mississippi River, and it was in the chapel of this school that he was first attracted by the beauty and reverence of our Prayer Book services. After graduating from Williston Academy at Easthampton, Mass., Mr. Keator entered the class of 1880 at Yale University. Here he made a highly creditable record, find-

ing time from his studies to take a considerable part in the athletic life of his day. He was a member of his class boat crew during his entire college course. After taking his B.A. in 1880, Mr. Keator took a course in the New Haven Law School, from which he was graduated in 1882. He immediately entered the law office of Edsall, Hawley and Edsall in Chicago as chief clerk, and continued with that firm (of which the present Bishop of Minnesota was the junior member) until its dissolution. Later he engaged in independent practice.

Samuel Edsall and Frederic Keator used to work at opposite sides of the same desk, and it was natural that religious matters should be frequently

broached between them in the intervals of business activity. It was not long before Mr. Keator was confirmed in the Church of Our Saviour, Chicago, of which the Rev. W. J. Petrie was then rector, and soon thereafter became associated with Mr. Edsall as a lay-reader, licensed by Bishop McLaren to make original addresses. In 1887 Mr. Edsall and Mr. Keator began holding service in a cottage parlor in Lake View, and thus inaugurated the work which has developed into the parish of St. Peter's, Chicago, with its 1,200 communicants.

The success of the young lay-readers at St. Peter's led the recently founded mission at Edgewater, a few miles north, to appeal to Mr. Keator to read service on Sundays and save it from extinction. Accordingly, for two years, while still actively engaged in the practice of law, Mr. Keator voluntarily gave his services to Edgewater, managed its finances through the critical period, and finally secured the erection of a beautiful stone church. The congregation, as well as other friends, urged him to study for the ministry and give up his life exclusively to the work for which he was so well fitted. At last he yielded, gave up his growing law practice, and in the fall of 1889 entered the Western Theological Seminary. While in the Seminary he continued his work at Edgewater, and was ordained deacon in the chapel on May 31st, 1891. In December he was advanced to the priesthood.

Mr. Keator's work at Edgewater was marked by the resolute courage, consummate business ability, staunch and positive while broad-minded and common-sense Churchmanship, which is characteristic of the man. His was the only church of any name in that suburb. And his course was such that Christians of all names who could reconcile themselves to attending a Prayer Book service, found a congenial church home. His teaching from the pulpit was so winning in its earnestness, and at the same

time positive and constructive in its character, that he brought large numbers of his people to confirmation. In 1896, in obedience to the advice of his bishop, who felt that he needed him in another field, Mr. Keator accepted the rectorate of Grace church, Freeport, Ill., and for four years did a quiet but effective work, extending his helpful influence throughout the northwestern part of Illinois. He was a delegate from Chicago to the General Convention of 1898. In November, 1899, Bishop Morrison induced him to come to Iowa as rector of the leading parish of St. John's, Dubuque. He was so helpful in this new field that he soon became rural dean of northeastern Iowa, and at the second diocesan convention which he attended in Iowa was chosen as a delegate to the approaching General Convention.

During his residence in Freeport and Dubuque his exceptional administrative ability was so recognized that he was induced to continue in charge of the finances and business management of the Seminary in Chicago, in which capacity he has rendered services of signal value.

This, in brief, is the record of the man's life: An able lawyer, a cool-headed and careful business man, an earnest lay worker and practical missionary, an educated scholar, an accurate theologian, a strong preacher with an especial gift for reaching men, and a staunch Prayer Book Churchman. He believes, with all the strength of his rugged nature, in the Church as Christ's appointed means of salvation, in her sacramental system and her apostolic ministry. His reverent temperament makes him love to see things done decently and in order; but, with his breadth of practical common sense, he values externals as things only to be considered from the standpoint of their practical adaptability to winning souls to Christ and His righteousness.



A VIEW OF THE COLLEGE CAMPUS FROM THE SCIENCE HALL:
THE PRO-CATHEDRAL IS AT THE LEFT

An Inside View of St. John's College

BY E. G. COOPER

MANY visitors to Shanghai take the pleasant five-mile drive out of the city to the beautiful compound at Jessfield, where an extensive educational work is carried on by the American Church. Some of these visitors take a genuine interest in all there is to be seen and heard; others "do it" in a perfunctory way and are quite content with a few cursory glances at the exterior of the buildings. Readers of THE SPIRIT OF MISSIONS I am sure would wish to be sight-seers of the former class.

Let us first lift the veil of the past and take a look at the college as it was thirty years ago, when the students numbered eighty. In those days the elementary held supreme sway, and the day of the collegiate had not yet come. Now, as we enter the gates of the compound, we have before us the large, substantial building of red and gray brick, quadrangular in shape, with its quaint Chinese roof. The clock in the tower over the quadrangle entrance is a constant reminder of some whose days

here are gone, but who wished to show by their gift that their *alma mater* was not forgotten.

A climb up through the room occupied by the works of the clock to the top of the tower will well repay us. The whole compound lies beneath our view. It is nearly surrounded by a swiftly flowing creek, twenty to thirty yards wide, which we can see winding away for some distance through the flat country beyond. With our faces southward we have the new Science Hall on our left, a fine three-storied building in the same style as the college. Grass slopes gently down to the gates in front, while to the right, across another sweep of lawn, edged with fir trees, can be seen the college chapel, known as St. John's Pro-Cathedral. Still on the right, standing a little back, are the dwelling houses of the missionaries. Turning to the northwest, we can see over the tree tops the ladies' house, the Training School for Bible-women, St. Mary's Hall and the Orphanage.

On our way down from the tower we

can see the bedrooms which occupy the four sides of the upper floor. Almost all the rooms are perfectly neat and tidy, five beds in some, only three in others. Each student is allowed to have a table, and on them books and other treasures are displayed, while in some rooms there is an attempt at decoration with pictures and photographs. At the north end of the building are two more stairways, the general assembly room being in the centre. This room will seat 230, and here morning prayers are said, and the roll is called. It is also used for

teachers and senior students have their meals in separate rooms.

From the large dining-room we pass to the opposite corner to the library. The shelves are well filled with books to suit all tastes and on the tables a goodly supply of magazines and papers from both America and England keep the students conversant with current literature. The college has its own paper, *The Echo*, published bi-monthly and contributed to by the teachers and senior scholars. Two hundred copies of each issue go to the distant home lands.



ONE OF THE COLLEGE DORMITORIES

religious meetings, occasional lectures and entertainments.

Twelve o'clock has just struck, and the quiet, subdued hum of work is immediately broken. As we descend the stairs we meet a steady stream of students, chatting vociferously and all making for the dining-room. Soon the lively crowd of nearly 200 boys is seated around the square tables, each of which holds eight. For a minute the hubbub ceases, while grace is said. Then each boy attacks the bowl of rice before him, adding to it bits of meat and vegetables from the bowl in the centre of the table. The

Leaving the library we pass along the veranda which faces the quadrangle and runs round the entire building; on to this veranda the various class rooms open. No better accommodation could be found at home, fitted as they are with modern desks and with charts and maps upon the walls.

From a quarter past eight in the morning till twelve o'clock and from one to four o'clock, these rooms are occupied. Every hour the classes change, the bell for the new class ringing at five minutes past the hour. From the class rooms at the south end there comes a good deal

more noise; we soon discover the reason, Chinese is being taught here, and the Chinese methods of teaching still linger, although in a modified form. In China the only acceptable way of learning the language is to con it aloud with a complete disregard for others, and then recite it to the teacher with back toward him, "backing the book" as it is called in Chinese.

hour we can watch the practical chemistry class in the laboratory adjoining this room. Here there are benches for twelve students, and the scene as we enter is a busy one, a salt having been given each for analysis. Almost all the usual accompaniments of practical work are in evidence, especially the sulphuretted hydrogen! About the only thing a visitor from the homeland would



MR. COOPER GIVING INSTRUCTION IN THE SCIENCE
LECTURE ROOM

Having completed the tour of the main building, we make our way to the Science Hall, where we shall find the collegiate students at work. The middle entrance takes us directly into the hall containing the apparatus used in teaching the various branches of natural science. We have timed our visit well, as a class in practical physics is going on and each student is busy with some piece of physical apparatus; measuring, weighing, or proving by actual experiment many of the fundamental laws. During the next

miss is the gas, in place of which a Bunsen spirit lamp is used.

Many individual characteristics become apparent as we stand by the workers. This lad is a real student, we can see by the quiet, steady way he goes from test to test, until at last he neatly and logically arrives at the correct result. Another, whose face is suggestive of play rather than of work, soon gets flurried and downcast if he does not happen to make a happy hit with a reagent. This same student is always to the fore

with a beaming, interested face when experiments of the showy, wonderful type are being exhibited. In the next room science lectures are given. On the opposite side of the hall are three class rooms, each capable of seating thirty; the end one is devoted to the medical class, and in the others we may hear some branch of mathematics, logic or history. The museum is upstairs, and its comparative emptiness is a mute appeal for contributions. The boys are encouraged to bring curiosities and things of interest, as the few cases testify, but there is a great deal of space, which it is hoped may one day be fully occupied. The remainder of this floor and the one above is divided up into students' rooms, besides a suite of rooms for a resident master.

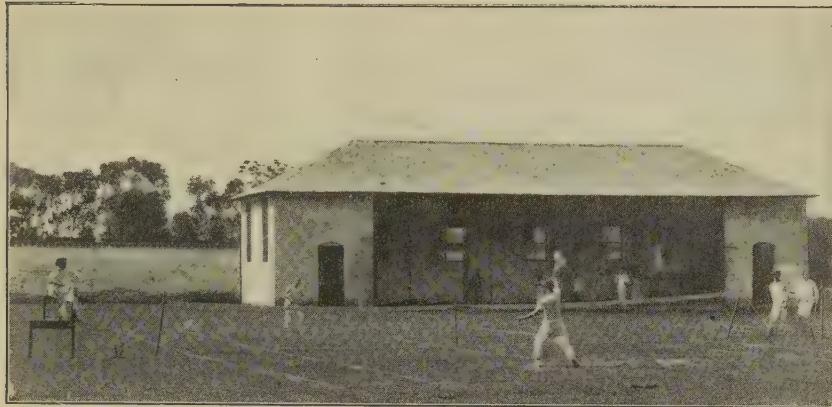
For most of the boys night study goes on from 7:15 to 8:30 in the evening; after that, until the second bed-bell rings, at 9:30, their time is their own. There are two or three societies formed to help the boys spiritually and intellectually, such

as the Young Men's Christian Association, which holds its meetings monthly, and has a membership of seventy-five. The Literary and Debating Society is carried on in English. In the debates, to which the foreign members of the compound are invited, there is a great deal to interest one, even if the English used is sometimes quaint and unusual.

Every one at St. John's has a busy life, and nothing is allowed to interfere with the regular routine of work, except the few necessary holidays. At the same time, play is not forgotten; and any afternoon after half-past four the playground is alive with boys, who seem to have caught something of the western out-of-school-boy spirit. They rush and race and shout in a very un-Chinese way. In the three tennis courts really good play can be seen, while several bicycles fly round on what sometimes seems a very mad career. A plain building at the end of the play-ground does excellent duty as a gymnasium. As it is entirely



ST. JOHN'S CHEMICAL LABORATORY



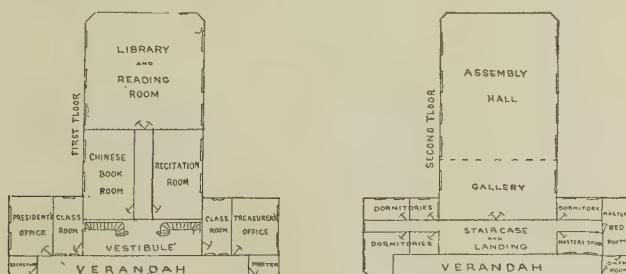
"IN THE THREE TENNIS COURTS REALLY GOOD PLAY CAN BE SEEN"

open on the south side, we get full view of the tumbling, climbing, and swinging that is generally going on out of school hours.

Military and physical drills are held frequently. In their neat uniforms the boys go through the various exercises in a very creditable way. As Mr. Palmer, who came out from the United States last December to take charge of this department says: "The boys take to drill like ducks to water." He has organized our two hundred and odd students into a battalion of four companies, and has introduced the American drill. On special occasions they march past and salute, their band playing well-known airs of America and England; sometimes they "troop the colors," and very proud they are of the flag of royal blue with its disk of radiating beams in yellow, bearing the college motto in black letters, "Light and

Truth," and the Chinese motto, "Learning without thought is useless; thought without learning is dangerous." Spring and summer sports are held, when many of the boys compete for the prizes. From time to time great improvement is noticed in what the boys can do at these races and also in their general physique; that and the wonderful health of the college is undoubtedly due to the amount of regular exercise they take. A few years ago Chinese conservatism looked disdainfully on the scholar who would take part in running and jumping, or who would attempt to anything more than move his body in the stooping, leisurely gait of a follower of Confucius. Happily that feeling has almost entirely disappeared from St. John's, as is shown by the spirit with which the students enter into sports and games.

In these and many other ways West-



PLANS OF THE PROPOSED NEW BUILDING, TO COST, WITH GROUND, \$50,000

ern ideas take deep root among the boys; but it does not denationalize them; they are the truer patriots and if any men are to help China in her need, they are those whose lives have been moulded and influenced by institutions like St. John's College.

Fully half the lads are heathen, or nominally so, and yet the tone of the school is distinctly Christian and a fine manly type of Christianity it is. Some of the best and brightest in the college are those who have become Christians during their residence here.

The boys, too, always exhibit a spirit of generosity and readiness to help when help is needed. A small boat was sunk one night in the creek near the college. The

poor people in it were rescued and sheltered for the night. The next day \$8 were subscribed voluntarily by some of the boys, and this sum, besides quite a number of garments, helped to send the refugees on their way rejoicing. On Easter-Day the offering was given for the purpose of opening and furnishing a guest-room and preaching-hall at the vil-

lage a short distance from our gates. Altogether a sum of \$138 (Mexican) was received. On Christmas-Day the offering was made in behalf of the poor Christians in the North who had suffered from the "Boxer" outrages. A hearty response was given to the appeal for their relief and a sum of \$106.20 (Mexican) was sent to one of the English mission-

aries in the North, to be used for this purpose; a large part of this amount was contributed by the Chinese students. Offerories have gone to many parts of the world in aid of distress; to America, India, Africa and to famine funds in their own land; the object chosen often being at their own expressed wish.

The character borne by old St. John's boys

is generally very good, and many, by their life and conduct in the world, have been a credit to their school. At times they come back, and especially on Commencement Days do they show their continued interest in their *alma mater*. Recently an alumni association was formed in Shanghai, which promises to be a flourishing institution. At the in-



THE EDITORS OF *The Echo*, THE COLLEGE PAPER

auguration dinner over fifty old students met together.

Naturally, in leaving the college buildings, our steps turn toward the church, which seems to express in concrete form the spirit in which the work is carried on. Bright, hearty and above all truly reverent are the services. Singing and music have a great attraction for some of the students and they try to improve the choral part of the services by contributing tenor and bass. To one hearing a Chinese service for the first time, it is a strange experience. A man whose life for many years had been spent at sea, one Sunday afternoon was in the compound and heard the singing in the church. "Are those really Chinese singing that old tune? Why, how it takes one back to the old country"; and so one to whom the softening influences

of home had seemed far away was touched in a heathen land.

Recent events in China have revealed, as never before, the intense bigotry, fanaticism and anti-foreign feeling of many of the ruling class, as well as of the vast mass of uneducated and ignorant people. The task of leavening to any great extent the public opinion of those of the elder generation seems well-nigh hopeless, and once more the conviction is borne in upon our minds that the hope of China lies in the education of the young. It is often said that England's statesmen and soldiers are made in her great public schools. Time will prove that the forces for the regeneration of China have sprung from those institutions which are aiming to give a true, sound and all-round education.



ST. JOHN'S STUDENTS AT MILITARY DRILL



THE CABIN IN SIMMONS GAP WHERE MISS FITZHUGH "BOARDS"

Some Mountain Missions in Virginia

BY THE REVEREND F. W. NEVE

THE parish churches of St. Paul's, Ivy, and Emmanuel, Greenwood, are situated in a wide valley bounded on the north by the Blue Ridge, and on the south by the Ragged Mountains, which are spurs of the former. It was only natural, therefore, that missionary work in these parishes should be directed toward the elevation, morally and spiritually, of the mountain people.

About thirteen years ago a mission was started at a point in the Ragged Mountains, about five and a half miles from Ivy. There was no church of any kind for many miles, and the condition of the people was such as to make one feel that the Church was not doing her duty, if she did not go forward and take up the work. In a year or two a mission chapel was built, and dedicated to St. John the Baptist, in the hope that, like its patron saint, it might serve to prepare the way of Christ in the wilderness. From that time to this the work has been carried on with encouraging results, evidenced by the very apparent change in the moral and spiritual tone of the community. Only a short time ago a man, referring to this subject, said: "Before the chapel

was built, the people used to have chicken-fights and squirrel-hunts on Sunday; now they go to church. A mission room built two years after the church has been a useful addition, and in the large sewing-class held there, fifty or sixty girls and women are not only taught to sew, but come under the Christian influence of the ladies who conduct it. The beneficial effects of this influence upon the young women is marked; in fact it would be difficult to find in any church a brighter, happier and more respectable group of girls than this. About two years ago the growth of the work necessitated an enlargement of the church, and an addition was made by which the seating accommodation was nearly doubled.

This church is a power for righteousness in the community around it. The people take the greatest pride and interest in it; they delight in coming to the service, the Sunday-school, and sewing-class, though many of them have to walk several miles in order to attend. I have known a young married woman to walk two miles over the mountain with her baby to attend an ordinary week-night service.



MISS FITZHUGH'S SCHOOL-HOUSE, SIMMONS GAP

New Missions

For some years I had wished that this work could be extended, so as to reach other points where the need was as great, if not greater. Finally I determined to follow the policy of embracing every opportunity which presented itself for opening up fresh missions in the mountains. The result has been that where there was only one mission of this kind two years ago, there are now five, with yet another where the ground has been broken.

Simmons Gap Mission

A year and a half ago, I was told of a neglected spot on the top of the Blue Ridge, twenty-five miles from Ivy, where the children were growing up in ignorance and heathenism. Something needed to be done, and I determined to open a mission school, if a teacher could be secured who would be willing to endure the isolation and hardships which the position involved. In order to reach the place, one has to pass through mountain hollows for nearly nine miles. The people are mountaineers exclusively, living in small cabins, and the mail reaches them but once a week, when someone goes down to the nearest post-office.

It was evidently not a very attractive post for a teacher, but, in spite of the many drawbacks, there were not want-

ing volunteers, who were ready for the Master's sake to isolate themselves from the world and devote themselves to the good work of bringing light to the minds and souls of these poor children. Among those who volunteered was a young lady, a Miss Fitzhugh, the daughter of a clergyman, whose offer I at first refused, thinking that she was too young for the work. She would not, however, be put off, and urged that the situation appealed to her so strongly that, unless the conditions were impossible, she would not give up the idea of doing the work. Realizing that she had the true missionary spirit, we allowed her to go, and experience has proved that a better and wiser selection could not have been made.

It has required no small amount of faith and courage to meet and overcome the many difficulties constantly arising in connection with the work. To give an illustration: At Christmas it was decided to give a Christmas tree to the school children, and everything necessary for the purpose was sent up from Ivy. Miss Fitzhugh was, however, advised by some of the people that there would be much risk in holding a meeting on Christmas night, as some of the men were very wild and troublesome at that time. She, however, thought that it would

teach them the real meaning of the Christmas season, if she had the tree and a little service in connection with it, and determined to run the risk. The time arrived, and three men agreed together to get drunk, and go down to the school-house for the purpose of breaking up the proceedings. When they reached the house where the Christmas tree was being held, they found it full of children with their parents; their courage failed them. The Christmas service was read by the mission teacher to as quiet and orderly a congregation as could be found anywhere, and everything passed off well and happily. Miss Fitzhugh did not know anything of the frustrated scheme till the next day. Her courage and determination won for her, however, the respect and affection of the people.

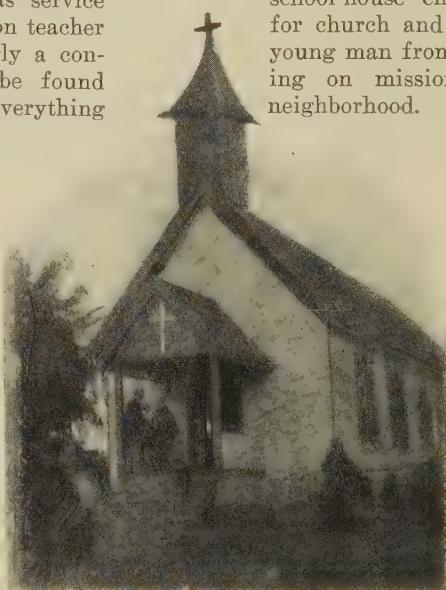
The Lost Mountain

Although the mission last mentioned was only started last fall, another has already grown out of it. Within full view of Simmons Gap, where Miss Fitzhugh has been working, is a large mountain which stands out prominently by itself, and has a number of people living upon it. Here also there is no school, and the children are shut off from all opportunities of education or religious training. Miss Fitzhugh one day asked a man from there whether anyone ever came up to see them, and talk to them about religion. "Well," answered he, "we did have a Mormon come up to see us last summer!" The condition of these people appealed to me very strongly and, while I was in Simmons Gap last winter,

I happened to have a good view of the Lost Mountain through the window of the room in which I was sleeping. I awoke at sunrise, and saw the Lost Mountain glorified with the rosy light of dawn upon it; and I made up my mind then and there that the Sun of Righteousness should rise upon that mountain as well, and that the darkness of ignorance and sin should pass away. A mission teacher has been engaged, and a

school-house chapel is being built, for church and school purposes. A young man from Ivy has been carrying on missionary work in that neighborhood. During the summer

he started a Sunday-school on the Lost Mountain, and, although the school had to be held out-of-doors, ninety-six persons attended. He also reports another neglected spot, which we have not yet touched, where a school is needed. To illustrate the needs of the people, it is a significant fact that, although a lot was given to me for a school-house by



THE MISSION OF THE HOLY CROSS ON RAGGED MOUNTAIN

one of the principal inhabitants of the Lost Mountain, both he and his wife were unable to sign their names on the deed, and had to make their mark instead.

Nearly forty miles from Simmons Gap and the Lost Mountain, another mission has been started near the Mountain of a distance it seems as if an immense cross has been carved on the mountain side. Here, for the last two or three years, the Mormons have been very active among the poor people. They have succeeded in building a small church, in winning converts, and in ordaining two

of the latter to the Mormon ministry for the purpose of carrying on their services regularly. The place has been a rendezvous for Mormon missionaries during the last two or three years, and some time ago the Mormon State Conference was held here, under the shade of an enormous oak, which stands in the yard of one of their principal supporters.

This Mormon church is situated in a remote corner of one of my parishes, and I had for some time felt earnestly desirous of doing something to neutralize the influence of these people in that neighborhood. One day, while driving along the road, I was anxiously considering this very subject, when a man on horseback overtook me, and entered into conversation. Strange to say, he came from the very neighborhood, the needs of which I had but a moment before been considering, and it was of these same needs that he began to tell me, at the same time appealing to me to come over and help the people. He was trying to keep up a Sunday-school in an old school-house, he told me; but apart from this no one was doing anything for the people except the Mormons. I assured

him that I would come out there and open up mission work at once. This happened last fall, and since then I have held a fortnightly service whenever the weather has permitted. The work has prospered greatly, and in a few weeks we hope to move from the old school-house, which is entirely too small for the congregation, to a new mission church capable of holding about two hundred people. There is not a single Episcopalian in all this neighborhood, but the people have welcomed the work of the Church with the greatest interest.

Another mission chapel was built last summer at Crozet, a village on the Chesapeake and Ohio Railway. Although the work in this village is of a different character to that described above, yet it forms a convenient centre for carrying on missionary work among the mountain people. The Blue Ridge Mountains are close at hand, and slope down to the railroad at this point. The mountain hollows are full of people, who greatly need caring for and ministering to; and in a short time we hope to be able to make this mission also a centre of blessing and usefulness.



THE NEW CHAPEL AT CROZET

THE MEMBERS OF THE SYNOD OF THE MEXICAN CHURCH HELD IN THE CITY OF MEXICO LAST SEPTEMBER



Some Members of the Mexican Church and What They Stand For

BY THE REVEREND HENRY FORRESTER

THE photograph on the opposite page recalls in a very interesting way one of the most important meetings in the whole history of the Mexican Church. It enables us to look into the faces of the members of the annual synod held in the city of Mexico on September 18th, 1901. This particular synod was memorable for a number of reasons. It was privileged to enjoy the presence of the Right Reverend Dr. Johnson, Bishop of Los Angeles, who was at that time making a visit to the Mexican Church as the representative of the Church in the United States. It was also the occasion for the reopening of the restored Church of San José de Gracia, now known as the Church of San Pedro. It was for the release of this church from the crushing debt which had burdened it for a number of years and prevented its use by the Mexican congregation that Bishop Doane succeeded in raising several thousand dollars after his visit to Mexico last winter. The most important event, however, in connection with the synod, was the election of three clergymen to receive consecration as bishops from the American Church. The Mexican clergy and laity feel that the time has come when their work will be greatly furthered by a native episcopate. As the Mexican Church has for several years been looking to the Church in the United States for fostering care and aid, so it looks now to this Church for episcopal orders. The choice of the synod fell upon the Rev. J. A. Carrion, the Rev. F. Orihuela, both of whom have for several years served faithfully in the ranks of the native priesthood, and upon the Rev. Henry Forrester, who has for nearly fifteen years served under the appointment of the Presiding Bishop in advising and

guiding the Mexican Church. Whether or not the House of Bishops will be prepared to grant the request that three bishops should be consecrated for Mexico remains to be seen. The synod was of the opinion that no other arrangement would satisfactorily meet the present needs of the situation.

Now, to look for a few moments at the members of the synod as they were photographed in the courtyard of the Hooker School: The men seated in the front row are all deacons, except the one on the extreme right, who is the junior presbyter, Mr. Caballero. Those in the second row are all presbyters, the episcopal vicar being in the centre. The one standing immediately behind him is the deacon, Soriano. The rest are the lay representatives of the congregations. The second from the left is Mr. Perez, who was first ordained by Bishop Lee in 1875. The senior presbyter is Mr. Hernandez, the fourth from the left, who was president of the synod. Mr. Carrion, one of the bishops-elect, appears between Messrs. Perez and Hernandez. The other native priest elected to receive consecration is Mr. Orihuela, who is seen at the extreme right, behind the junior presbyter mentioned above. He is a son of the former presbyter, Pioquinto Orihuela. Next him is Mr. Lopez, who is followed by Mr. Bustamente, on whose right is Mr. Salinas, the secretary of the synod. The presbyter on the extreme left, next to Mr. Perez, is Mr. Melendez. The names of the deacons in the front row, beginning on the left, are Camara, Pernia, Romero, Gomez, Salinas, Querido and Miranda.

Of the twenty-one laymen—the dark figure in the background on the left is not a delegate—nearly all are agriculturists, and some of these combine mer-

cantile business with their farming. Some are full-blooded Indians, as, for instance, the two in white on the extreme right and left, whose feet are shod with sandals (*guaraches*). The one on the left is an uncle of the deacon Querido. The one on the right is a representative man of his village, and one of the best men in it. Another Indian is the man at the end of the back row, on the left. He is the principal man in his village, and has a son, a young man of great promise, who is a candidate for Holy Orders.

A more extended sketch of some of the representative men will give a clearer idea of the synod as a whole.

The Rev. J. A. Carrion was born in the State of Vera Cruz, received his education in the public schools and the military academy, and was baptized and confirmed in the Roman Church. When about fourteen years old, his attention was attracted to the making of images by a relation of his, and he began to do some thinking for himself. He said to himself that if this man could make the images, they were inferior to him, the maker, and so could not do what he could not be expected to do. This being so, it was useless to pray to them, as people commonly did, and they were not entitled to the worship which was rendered to them. The result was that he soon questioned other things in the popular religion, and at last rejected it as unworthy of credence. Whilst still a youth, Carrion went to Puebla, where he came in contact with the reform movement, which our Mr. Perez was then proclaiming in that city. He became interested in it, formed acquaintance with Mr. Perez, and soon became his helper. From that time to this Mr. Carrion has served the cause of reform, and has been uniformly faithful to the best interests of the Mexican Church. He is perhaps better known in the United States than any other of the Mexican clergy, through his visit to the North seven years ago.

The Rev. F. Orihuela is of the younger

generation of the Mexican clergy. He was born in the State of Mexico, and was educated in the public schools, which, in that State, are very good indeed. His father was one of the original presbyters of the Mexican Church. Mr. Orihuela was ordained by Bishop Kendrick. He profited more than any other of the clergy by the instructions of the late Rev. B. N. Branch, and has consequently been the prefect of the Dean Gray School, and an instructor in the seminary, for some time past. He is also the editor of the Church's organ, *La Buena Lid*.

The patriarchal looking layman in the centre of the highest row is Mr. Pantaleon Salinas. He was one of the first to cast in his lot with the reform movement in the State of Morelos, of whose capital—Cuernavaca—he is a resident. He was one of the organizers of the congregation in that city, and in the early days, when the reformers "saw men as trees walking," and there was no one to instruct and guide them in ecclesiastical matters, he took his turn with others as minister in the congregation and in making missionary excursions in the region round about. He has given two sons to the ministry since then, and one of his daughters is a teacher in the Mrs. Hooker School, while he is content to occupy the place of a faithful layman.

The man at the end of the same row, on the right, is Mr. Roman Guerrero, another of the older men of the reform movement. He belongs to a large family, nearly every member of which is in the Church. A niece of his teaches the school at La Venta, and another is the teacher at Pueblo. He is a merchant and agriculturist, and has served two or three years on the executive committee of the synod, and is now a member of it.

The tall man on Mr. Salinas's left hand is Mr. Agustin Miranda. He became acquainted with the Church through *La Buena Lid* about two years ago. He has been very active in making it known to others, by word of mouth

and the distribution of the Church's literature, going on foot from village to village. His labors have resulted in the organization of a congregation of fifty-three persons in one place, and the preparing of as many more in other places, where congregations will soon be organized. The man in the third row, with his hand on his chest, is another of the later converts. His efforts have resulted in the establishment of the work in another region, and the organization of a congregation there. He has a son in the Dean Gray School, looking forward to the ministry.

Some of the older members of the synod have borne testimony to their faith at the peril of their lives, as well as of their earthly possessions. They are tried men, true and faithful. Some of the clergy—all the older ones—have lived lives of sacrifice and self-denial, suffering frequently a scarcity of the ordinary comforts of life, yet resisting the

temptation to accept offers of good places, with assured salaries, something the Church cannot give them. Some of them bear on their bodies the scars of wounds received from hostile hands raised against them and their work. Without exception, they realize that they are called of God to a life of soldierly hardness and danger in the cause of Christ and their country. The laymen are imbued with something of the same spirit, and are appreciating more and more the mission of the Church and their own duty as its members. In short, the synod, as it appears in the photograph, is a body of men of which it may be said, with full confidence, that, taken as a whole, it faithfully represents the catholic faith, the apostolic order, and the Christian morals of the primitive Church, for which things the Mexican Church stands in the sister republic of the South.

Notes from St. Augustine's School

ST. AUGUSTINE'S School at Raleigh opened its new school year with a large number of students. The chapel seems almost full at the daily services. Already 200 pupils are enrolled, and there will probably be 300 before the end of the year. There are 110 boarding students. The bricklaying class of ten young men are engaged in the erection of Taylor Hall, an addition to the Benson Library building. It is to be used as an assembly room for Commencement and other occasions. The walls are made of Belgian paving blocks, and the stone will show on the inside as well as on the outside of the walls.

A separate dining-room for the teachers was erected by the carpenter boys during the summer, so that there is more room for the students in the main dining-room. The carpenters were young men who are looking forward to Holy

Orders and who may find opportunity to ply their trade in their future mission work. All the young men of the school are taking one of the three trades, carpentry, printing or bricklaying, the girls being instructed carefully in cooking and sewing.

St. Agnes's Hospital on the school ground continues under the care of Dr. Catherine P. Hayden, a white lady physician, who is working under the United Offering of the Woman's Auxiliary; connected with it is a training-school for nurses, where eight colored young women are under instruction. For the four months ending September 1st, there were 29 patients and a total of 663 days. It is estimated that \$5 pays all the expenses of one day, and additional offerings of that amount are needed to maintain the hospital for a particular day named by the donor.

Mr. Hunter, the principal, was at the General Convention, and the arrangements for starting the new school year were made by Mr. Delany, the colored priest, a graduate of the school, who is in charge during Mr. Hunter's absence, and is ably seconded by his wife, also a graduate, and the present matron of the school.

St. Augustine's is using the Prayer Book as part of the training of its students, and its appeal must therefore be

to the people of the Church. It cannot appeal to the general public as other schools for the industrial education of the Negroes do.

The need for loyal support from Churchpeople is all the greater at present because the Board of Managers has been unable to renew the extra appropriation of \$5,000 it made last year. This "cut" seriously cripples the school in its effort to put the Negro youth on a higher and more useful plane of life.



MEMBERS OF THE AUXILIARY AT BIRCH COULEE LUNCHING IN THE FIELDS
NEAR THE SCHOOL

How the Indian Women of Birch Coulee Give to Missions

BY SYBIL CARTER

"**A**DD twenty-six dollars to United Offering from Bishop Whipple Guild, Birch Coulee, Minnesota, making one hundred and thirty-one dollars from guild."

This was the telegram sent to the president of the Minnesota branch Auxiliary at San Francisco from the Indian women of the diocese. It is an index of their enthusiasm for the missionary work which the Woman's Auxiliary is

doing. I asked permission to read it to the diocesan officers at their first meeting in San Francisco. It was gratifying to me to see how much interest it stirred in the hearts of the white sisters, to know how hard this little band of Sioux mothers had been working in this common cause.

In the early spring these Indians organized a guild, called it for their dear friend, Bishop Whipple, and decided they would work the following summer-

months for the United Offering and afterward for such objects as should be presented to them, and deemed worthy. They earned this \$131 chiefly by making quilts and children's clothing, which they sold. The women make lace all the week save on Wednesday afternoon, when they meet as a guild, and are quite as interested and enthusiastic as their white sisters in the Church.

On my recent visit to them a friend with me asked one of the men: "Do tell me how the guild earned that money." The man replied promptly, "Oh, by just working regularly." That was all, save to add that every single woman "worked regularly." I am sure if readers of THE SPIRIT OF MISSIONS could see this little band of Christian women, and know the extreme poverty of every family, they would realize the earnest love for the Church expressed in this telegram. They meet every day to make lace, and at noon in good weather go out in the mission grounds to have their luncheon,

which they bring with them; their missionaries, Miss Whipple and Miss Salisbury, furnish a large pot of tea. The Government school is a few yards away, and the children come over to lunch with their mothers. The illustration shows the lunching party as it is every day. They are good, simple-hearted Christians, struggling to live by work, and to bring their children up to be good men and women.

Thirty-nine of these Indians attended the funeral of their bishop, and stood in the church and sang during the service, "Asleep in Jesus," and their old-time enemies, the Ojibways, now, by love of God as taught them by the same bishop, sat by them and afterward sang in their sweet, soft language "Jesus, Lover of my soul."

What a beautiful tribute to the life-work of this man of God! Two hostile races singing hymns so full of deep, loving faith, and these women of the guild proving their faith by their works.



WHERE AMERICAN CITIZENS ARE MADE



A JAPANESE ROADSIDE

Fujiyama, the Sacred Mountain of Japan in the distance. Japanese tradition says that the mountain sprang up in a moment at the time of the great earthquake, 286 B. C. This mountain is literally worshipped by the Japanese and thousands of pilgrims climb to its summit every summer

“And Some Fell on Good Ground”

BY THE REVEREND J. LINDSAY PATTON

THE following letter was written me by a student of Trinity Theological School, Tokyo.

He was graduated in June, and is now working on the west coast at one of our most promising stations. On September 28th, I had the pleasure of marrying him to a graduate of St. Margaret's School, Tokyo.

Trinity Divinity-school,
Tokyo

February 14th, 1901.

My dear Rev. Mr. Patton:

I am very glad to inform you one thing that is extremely thankful and joyful to me, and I believe you, too, will be very glad to hear something about it. Last summer, when I have been in my home, I found a very earnest Christian belonging to our Church, with his poor but nice family who are also the good Christians. He

is a police-man removed from Gojo not before long. As my parents and grandmother were not Christians, I humbly committed him my home's conversion, and was willingly accepted by him. And lo! How could I keep myself from tear of joy when I received a letter from my father in the beginning of the new century that the police-man (his name is Moriyama) found in his neighborhood some two or three fellow-believers, and had begun a bible class among the villagers, to which my father and mother and my father's fellow teachers and some others, i.e., some thirteen or more simple-hearted persons, attend to the meeting. They were so highly excited with joy that some of them began to wish to hear more about Christianity and proposed to invite some American. Among them there was a person one of whose daughters being in Doshisha was ready to

write for a foreigner from there. But Mr. Moriyama was not glad to have a teacher from a church that was not his own.

They use to meet together every Saturday afternoon and sing the hymns, pray, and talk each other about the holy gospel, being so earnest that they sometime keep on their sacred talkings till midnight. Those who have so many opportunities keep away their faces from light of gospel, and those who have very rare opportunities are knocking the doors so loudly, that is the Divine Providence, I believe.

I wished to send them some bibles, prayer books and hymn books, but as I was and is very poor, I told the happy tiding to our Bishop, who advised me better write you for the books with other possible helps. I know that you are very busy and are impossible to visit such a out of the way dis-

trict as my father's village. It is some 5 *riis* from Sakurai, from where we are obliged to on foot or by *jinrikisha*.

But I cannot even imagine how they shall be glad to have a teacher in such a place among the mountains.

Any how I should be happy if you could send them those books at least.

Yours very faithfully

B. S. I.

In haste.

I have given the letter just as it came to me, spelling and all. For the benefit of those who may read this, perhaps I ought to explain two or three of the references made or the words used. The “Doshisha” is a Congregational college located in the city of Kyoto. The main institution is for the instruction of boys and young men, but they have also a school for girls as well. A *rii* (pro-



FEMALE PILGRIMS VISITING TEMPLES OF THEIR NEIGHBORHOOD

Pilgrims in Japan are of two classes. Those who make these tours for their own benefit, and those who go as proxies for rich people who remain at home and pay others to go in their stead, while they are believed to reap the reward. Frequently a man who is ill makes a vow that if the gods will cure him he will go, or send a proxy on a pilgrimage to 100 or 50 or 20 shrines, as the case may be.

nounced *ree*) is the Japanese measure of distance, and is equal to about two and one-half miles. Sakurai is a station on the railroad in the province of Yamato, where we have a preaching place under the charge of the Rev. Mr. Tyng.

I put myself into communication with Mr. Moriyama at once, and arranged for a visit to the village of Washikaguchi, the home of Mr. I.'s father, and of his fellow-enquirers. I wrote him that, as this was my first visit, I desired it to be as quiet as possible. At the last min-

our heads into a hornet's nest, for a strong persecution had broken out in that district against the very men we were going to see. On inquiry we learned that Mr. Moriyama had disregarded my request that I should be allowed to make my first visit in as quiet a manner as possible but had taken the very opposite method, and had advertised it in every village through all that section. He had put up large posters in conspicuous places, and done all he could to let every man, woman and child know



GATHERING THE TEA CROP

ute, I found it impossible to keep the appointment, and was not able finally to leave my duties here until May 14th.

On the morning of that day, I took train for Sakurai. At Nara, the city of great temples and idols, I was joined by Mr. Shiraishi, who works in that town as a catechist under Mr. Tyng's supervision. Before leaving Sakurai, I took occasion to make a call on a family of Christians, whom I had not seen for some years. Several of them are my spiritual children. The head of the house, when we told him where we were going, said that we were about to put

that he or she would now have an opportunity of hearing something of Christianity from an authorized teacher of it. We could thank God for his zeal, but his lack of judgment was lamentable.

The result of this misplaced endeavor was that a peaceful neighborhoood began to buzz like a swarm of bees, and the more they buzzed, the angrier they got, until they were about ready to do the Japanese equivalent of tarring and feathering. They held meetings, made speeches, and passed résolutions. The Buddhist priests were of course in it all, and naturally did not suffer the excite-

ment to die down for want of a little stimulation. And indeed, from their standpoint, we must do them the justice to recognize that they had a real grievance. The priests used their opportunity well, and filled the ears of the people with lies of all sorts about Christianity. The persecution fell like a bolt from the blue on a few feeble folks, who hardly knew their right hand from their left. They were obliged to give up meeting together in the public manner they had before pursued, and they could no longer sing hymns. Mr. Moriyama, being the only baptized Christian amongst them, as such and on account of his activity, particularly aroused the animosity of the people. As a result he was ordered by the chief of police to a distant part of the province, and another policeman was sent to take up his duties in Washikaguchi. But he, being unwilling to leave so promising a body of believers, determined to give up his position, so that he might stay where he was, and continue the work he had started.

This was the story we heard in Sakurai, which it must be confessed was not the good news we had expected to hear. After buying a Japanese lunch to eat at the top of the first mountain pass, we took *kurumas* or *jinrikishas* with two men each, and started merrily away. I say merrily, because on such a fine day, with the tea-gatherers in the fields, and all the world rejoicing in the opening of spring, it would have been a clear flying in the face of Providence to have been anything but merry; and, in the second place, though uneasy, I felt satisfied that things could be even blacker than they had been painted, and still leave considerable margin for hope. We climbed up at a slow walk, our four *jinrikisha* men straining over every step, until, after two hours of hard work, they brought us to a little tea-house at the top of the mountain chain, where we had our lunch. And here let me warn the unwary traveller in Japan, from attempting to satisfy a good Anglo-Saxon appetite with a native lunch. The two things don't agree, and there is the

end of it. In the first place, it is very small in quantity; and in the next place, you cannot eat all there is of it, and that, too, though your whole system is crying out for more provender. And be not beguiled by the charming fairy tales of the traveller of a few weeks, who tells you of the delightful lunches he bought at Osaka, or Shidzuoka, or Nagoya. At these places they have learned to put up in boxes nice little meals that delight the palate, and satisfy the inner man as well, but there are others of a different character and one of them I got that day.

At the tea-house two of the men went back, as the rest of the way, at least so far as we were going that night, was all down hill. Judging by the long climb up, I rather expected to run down into a deep valley. But the descent only occupied about ten minutes, when we rolled out on a broad valley 3,000 feet above the sea. Though the middle runs a clear mountain stream, the head waters of a large river, which meanders around in the mountains for 150 miles in order to reach the level country, thirty miles away, where I had crossed by train that morning. At the upper end of this valley lies the town of Matsuyama, where we were to spend the night and preach before going on to our final destination.

We had here only one Christian household, consisting of a man and his wife with one child. Shortly after our arrival, he came to call, and to inform us of the arrangements he had made for the evening services. He desired us to come to his house, where he had invited a number of friends to meet us. At the appointed time we went over, or rather up to his house and helped receive the guests as they came in. As our host was educational head of the district, most of his friends were officials. Altogether about thirty men were present. Mr. Shiraishi spoke to them first on the impossibility of the existence of true morality without religious support, and I followed him on the existence of the one only true and eternal God. After we had finished, they began to ask questions, and

discussed with us and among themselves the subjects we had brought to their attention with the greatest keenness and interest. Just before the meeting broke up, Mr. Goi, our host, spoke out, urging those who were present to look into the matter of the claims of Christianity. He replied to some of the objections that had been made, gave illustrations from his own recent experience as a seeker after the Truth, and exhorted them not to cast the matter aside because at the first hearing it seemed too strange to be true. Not only Christianity, but everything in this world worth having, seems when heard of for the first time either foolish or useless, and sometimes both. I thoroughly enjoyed myself. Indeed, taken altogether, this was one of the most interesting evenings I have spent in Japan.

Mr. Goi came around early the next morning to say that the chief official of the district had sent him to apologize for his failure to attend us at Mr. Goi's, the evening before, and that he had fully intended going, but was prevented at the last minute by sickness. He desired, however, to show us some attention, and so would give Mr. Goi "a day off," so that

we might have a guide in the strange country to which we were going. It seemed, however, best not to accept this civility. Mr. Goi could not be of any real assistance to us, and the more in number we were, the more would our visit be remarked upon. Accordingly we started out alone, not knowing what was before us.

A two hours' ride, through beautiful mountain scenery, brought us to the little village of Washikaguchi. As a foreigner, whose presence would be immediately noticed, and commented upon, I went at once to cover in the only hotel the place afforded, while Mr. Shiraishi went out to find the little band who had suffered so much for His Name's sake. In a few minutes messengers were speeding over the hills to say that the "teacher" had come, and in about two hours all who could be reached, or could come on so short notice, had arrived in the little upper room, and we were sympathizing with them for all they had gone through, urging them to remain steadfast and endeavoring to open their minds, as each had need, to the truth of the Kingdom.

Mr. I.'s father was the last to arrive,



A FARMER AND HIS WIFE AT WORK IN THE FIELDS

Bullocks are used for this purpose almost exclusively in Japan. Very few horses are seen

as he lived some miles away. It was a beautiful sight to see this tall, spare, gray-haired, dignified man, as a little child, bending forward with eager face to hear the story of the God-man and His love for His brethren. He was accompanied by his little daughter, who has already been baptized, she having been from the time when she was a little tot a boarding pupil in St. Agnes's School, Kyoto. Another of the company was the principal of the local grammar-school, and, like Goldsmith's village schoolmaster, the wonder of all who knew him. He is the great intellectual light of that country-side. He, too, like Mr. I., was tall, *i.e.*, for a Japanese, but unlike him in that he has a long flowing black beard. A typical Japanese gentleman is he, whom to see is to respect. Another was the son of a very rich man, who owned some thousands of acres of land in the neighborhood—bare mountain sides for the most part, yet having many hundreds of acres covered with fine timber. Another was a shop-keeper, who was able to look up from his ledger, and see the crown hanging over his head.

Mr. Moriyama we did not see. After giving up his position, it of course became necessary for him to provide in some other way for the support of his family, and it so happened that he was then absent from home trying to make arrangements for opening a store in Washikaguchi. I was sorry to hear this, for of all methods of gaining a livelihood, it did seem that he had hit upon the one of all others that would make

him most dependent upon the good wishes of the community in which he proposed to live. As he certainly did not possess this good-will, there did not seem to be even a remote chance of his venture proving successful. And so it eventually proved, for I have since heard that, after an attempt of two months, he had finally to give it up, and move to a neighboring town, where he is now working for a bare living.

We spent four hours in pleasant converse with them, and left in the full assurance of having brought them comfort and hope, and ourselves rejoicing that it had fallen to our lot to feed these few sheep in the wilderness. They could now rest in the consciousness of having been welcomed by a representative of the great Church throughout the world. They had now had ocular demonstration of the fact that they were not alone, and without the sympathy of their fellows, even as they had believed themselves not to be deserted by the loving Father of all.

Before our presence was known, we had come and gone. We had brought a blessing, and received one, and the adversary knew it not, and so could do no harm. After greeting our new friends in Matsuyama, we hurried away, to catch the last train at Sakurai, on our return journey to Nara and Kyoto. And as we went ours were the hearts that sang a song of triumph, while we rejoiced at being made "fellow-workers with God." The seed had fallen on good ground, and was springing up to bear fruit.

Kyoto, Japan.

The Festival of Tenjin

BY THE REVEREND JOHN C. AMBLER

AS I write this evening—the tenth of October—there arise from all quarters in the commercial city of Osaka the hoarse cries of the celebrants of the great festival of *Tenjin*. This festival began yesterday morning with an imposing procession of river boats, which passed along the canal

in single file, and then made their way, when the river into which the canal flows was reached, toward the temple of the great hero, *Tenjin*, situated in the northern section of the city. The procession of boats was preceded by two large barges, propelled by many rowers, and the remainder of the boats were carried



THE RIVER AT OSAKA AT THE TIME OF THE TENJIN FESTIVAL

along by ropes, attached to those in front. The rowers were dressed in the peculiar many parti-colored costume peculiar to those who observed the day, and each had a band of white knotted around his head. In one of the boats, under a colored awning, was a large figure of *Tenjin*, dressed in the rich robes of an ancient courtier, his head and legs, which showed above the knee, made of plaster. Under his left arm he carried a huge bag of rice, the staple food product of Japan, which always figures conspicuously in all of the dealings between the idol worshipper and his god. The figure was probably seven or eight feet high, and a man stood beside it, turning the plaster face from side to side that the god might greet his votaries, who crowded either bank of the river as the boats passed along. In the rear of this boat was grouped a small band of musicians, with all of our well-known wind instruments and a drum and cymbals. These discoursed foreign music in odd contrast to the huge drums of ancient type, which men in the two front boats beat monotonously in the fashion of heathen festivals held throughout Japan. Next came a large number of

small boats containing participants in the festival, and these seemed to be without occupation, with the exception of one boat in which I noticed a man who seemed busily engaged in cutting up fish and preparing provender for the others. So much for the water exhibit, a noticeable feature of which was the entire absence of persons of standing and position, for the drift of the thinking people of Japan is not to superstition, but to blank atheism. These festivals are given over to ignorant persons and the coolie classes, and are only looked upon curiously as the relics of a bygone age in the city of Osaka.

The scenes on the streets of Osaka for the past two days have accorded well with what has occurred upon the water. Wild processions of people with odd antics and fanatical appearance have been parading the streets. In the front rank a band of small children, first boys and then girls, advanced, formed into two hollow squares, with elderly women to keep them in order. Next came a band of larger boys and then girls, and last of all a great crowd first of women and then of men, shouting the peculiar cry of the festival and dancing and grimacing in



THE TEMPLE OF TENJIN, RECENTLY RESTORED

a most grotesque manner. Last of all, a car filled with men and women sitting under an awning, beating drums and playing upon flutes, and looking as important as though the course of this world depended upon their efforts.

What does it all mean?

Japanese history tells us that in the year 901 there lived a great scholar and statesman of the powerful family of Lugawara, whose name was *Michizane*. This man, *Lugawara-no-Michizane*, fell a victim to court intrigue and was banished to the southern island of Kyushu, where all of the illustrious criminals were sent in that early day. He died in 902, was apotheosized under the name of *Tenjin*, or "heavenly god," and became the god of calligraphy to the Japanese. Thus it is that all little boys and girls learning to write are taught earnestly to seek the patronage and help of *Tenjin sama*—*sama* being an appellation of great respect, and meaning "his reverence." For this reason the processions of youths of all ages and both sexes figure so conspicuously in these festivals. Those participating in the day processions also wear an odd head-dress on the street, consisting of three circular, fan-like projections, and marked each with six stars, which were

the crest of this nobleman. And at night candles are put in the centre of the head-dress, which serves as a lantern, and the streets are lined on either side with lanterns made of paper and bearing the



JAPANESE CHILDREN TAKING PART IN A HEATHEN FESTIVAL

crest of six stars. *Tenjin sama* is said to have ridden about in the land of his exile upon a cow; his favorite tree was

the plum; and so a recumbent image of a cow and a plum-tree frequently adorn the temple grounds consecrated to his worship.

If our friends at home knew, as the missionaries know, what awful wrongs

are covered under this veil of heathenism, what dark secrets often lie enshrined in mysteries like these, the sights I have tried to describe would be something more to those who have the light than matters of curious interest.

Every-day Work in Laramie

BY THE REVEREND GEORGE B. CLARKE

AN all-night railroad ride of 280 miles without a "sleeper" is not a very good preparation for a week of hard visitations. But that was the way the Bishop of Laramie reached Alliance, Neb., Sunday morning, November 3d.

At eleven o'clock, in St. Matthew's Church, the bishop met a good congregation, preached, and, assisted by the missionary, administered Holy Communion and confirmed three persons. In the afternoon he visited the Sunday-school and baptized two children. At night he preached again and the following morning started on a round of calls upon all the communicants. Until late Tuesday afternoon he was busy, with the rector, in soliciting for a rectory fund. Then the trip to four of the six other missions in this cure began. The first stop was at Bridgeport, sixty miles west. Service was held in the Presbyterian Church for a good congregation. The next morning we went twelve miles farther west, to Bayard, where a small but churchly chapel had just been completed and being free from debt was ready for consecration. Here no one could conveniently entertain us, so we had to put up at "the hotel," which, like all places of this kind in these frontier hamlets, is more pretentious in name than in comfort. To anyone who has read of the "palatial transportation" of bishops to San Francisco, it would be an interesting sight to see the bishop sweeping and dusting the church, and sandpapering the dirty finger-marks of the workmen off the new seats, while the

missionary hunted up wood, cut it and made the fire, all preparatory to the consecration service a few moments later. One woman drove thirty-five miles over the prairie to attend, and the same distance home again. A concert in the evening for the benefit of the chapel followed, and the bishop had a reserved seat on a dry-goods box.

Next day we reached Scott's Bluff, forty miles farther west, in time for an afternoon service. At night we went on to Gering and held another service, two families driving eighteen miles to attend this. Friday was spent in the return to Alliance, where the bishop rested for the night, starting early in the morning for a 150-mile trip to Newcastle, Wyo.

In all these places many social calls upon the scattered people added to the tax upon body and mind. But the interesting part of it all is the nearness to the common people of both bishop and priest. The candidate confirmed at the Bluff was the grand-daughter of a former Eastern clergyman, herself born on the frontier. Until recently she had only the tradition of the Church.

At Alliance we called on a woman seventy-seven years old, the widow of a Methodist minister. In commenting upon her recent confirmation she said: "I sometimes feel ashamed that I was not confirmed until I was so old. I was born in the Church, but when I was six we came to the frontier and ever since have been a little ahead of civilization and the Church."

Another View of the Needs of Indian Womanhood.

Some Comments upon Bishop Potter's "India: Its People and Its Religions"

BY JOHN W. WOOD

W HATEVER the Bishop of New York writes is sure to have a wide reading. His recent articles in *The Churchman*, on "India: Its People and Its Religions," will be no exception to the rule, for it is generally taken for granted that when Bishop Potter visits an unfamiliar country he will not be content to observe things simply as they appear upon the surface, but will endeavor to enter into the life of the people. These articles are of peculiar interest because, though they tell us little about the country, or its people, or their religions, they do deal with certain phases of East-Indian life which the Bishop thinks have been misunderstood and misrepresented by the Christian nations of the West. He urges that those who go to heathen lands, and particularly Christian missionaries, should first of all seek for "sympathetic contact" with native life and native belief, and that "recognition" of what is good in that life and belief, rather than "ridicule, denunciation and contempt," should be the method of approach. In these two principles the Bishop has, I venture to say, expressed the conviction and described the practice of three-fourths of the foreign missionary staff the world over.

Our own Church has no work in India, but the Church of England is maintaining, through the C. M. S. and the S. P. G., a great variety of effort, ranging from the most elementary evangelistic and educational work in poverty stricken villages to the difficult endeavor to leaven the intellectual life of great heathen cities, by bringing Christian influence to bear

upon the student population, through such enterprises as the Oxford Mission to Calcutta and the Cambridge Mission to Delhi. In the work of our own missions in China and Japan large recognition is given to what is best in native belief and custom, and it is used as the starting point from which Christian character is to be developed. It is doubtless true that the missionaries to the heathen world in the eighteenth century—and it was to India, let us remember, that the modern missionary enterprise first directed its attention—did not feel very deeply the sympathy or accord very extensively the recognition for which the Bishop pleads; yet India, no less than the Church in Christian lands, owes them an immense debt for the work they did in quickening the Christian conscience and leading the Christian advance. They were instruments in the hands of God, and probably the sanctions they urged and the methods they employed were the only ones that would at that time have roused the Christian community at home to the support of the misunderstood and maligned undertaking.

In the main, Bishop Potter's plea for sympathy and recognition is Christian and statesmanlike, but in the method of applying them, it appears to me, he is less convincing. He selects the family life of India, and more particularly the place of woman in it, as affording an illustration for the need of this method, because he thinks that just here Western people most need to revise their conceptions. Some of the customs which have marred and still mar the domestic life of India—such, for instance, to quote his

own words, as "the custom of child marriage; the hideous usage of burning widows known as *suttee*; the studied maintenance of conditions in which women lived in rigid seclusion, in profound ignorance, and under a masculine rule at once without shame and without pity," he describes as "traditions," of which "it is enough to say of them, one and all, that our popular impressions of them are often grotesque distortion or exaggeration of the facts." This statement is based upon what was told the Bishop by "native East-Indians of distinguished rank and varied culture," whose guest he was while visiting India two years ago. "They were persons," he says, "who retained their native religion, Buddhist, Mohammedan, or Parsee, as the case might be, and who had no keener enthusiasm than that which cherished their national, racial and religious traditions"; and "they answered questions about their homes and children, and the laws that governed them," giving "chapter and verse in their sacred writings."

The Laws of Manu

Certainly no exception can be taken to the nine extracts quoted by Bishop Potter from the laws of Manu, on the authority of his Indian friends. But, unhappily for Indian womanhood, these particular injunctions cannot be accurately described in the Bishop's words, as "those laws which define the place of woman in the economy of East-Indian life." They are exceptional passages in a code which may be fairly described as containing in its more than 500 printed pages much "unutterable filth and intolerable drivel." One has only to turn to the code as it has been translated in Professor Max Muller's *The Sacred Books of the East*,* to be convinced of this and to learn what the religious teachers and law-givers of India have taught concerning the nature, position and duties of woman. Many of the passages are too offensive for

quotation, but here are some that show something of the other side of the picture.

Let him not eat in the company of his wife. iv., 43.

In childhood a female must be subject to her father, in youth to her husband; when her lord is dead, to her sons; a woman must never be independent. v., 148.

Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife. vi., 154.

No crime causing loss of caste is committed by swearing (falsely) to women. viii., 112.

A wife, a son, a slave, a pupil and a (younger) brother of the full blood, who have committed faults, may be beaten with a rope or a split bamboo. viii., 299.

Day and night women must be kept in dependence by the males (of) their (families). ix., 2.

A barren wife may be superseded in the eighth year, she whose children (all) die in the tenth, she who bears only daughters in the eleventh, but she who is quarrelsome without delay. ix., 81.

On women, infants, men of disordered minds, the poor and the sick, the king shall inflict punishment with a whip, a cane, or a rope, and the like. ix., 230.

Stealing grain, base metals or cattle, . . . slaying women . . . (are all) minor offences. xi., 67.

The general tendency of the code is to degrade woman as the inferior and subordinate of man, and to assign to her a naturally wicked nature (ii., 213-215; ix., 17-20). She is spoken of as "the marital property" (ix., 51) of man, and is classed with "cows, mares, female camels, slave-girls, buffalo cows, she goats, and ewes" (ix., 48).

Manu's laws are typical of other religious books.

* Clarendon Press, Oxford: 1886.

"Let the husband be choleric and dissipated," says the *Padma Purana*, "irregular, a drunkard, a gambler, a debauchee; suppose him reckless of domestic affairs, agitated like a demon; let him live in the world destitute of honor; let him be deaf or blind; his crimes and infirmities may weigh him down, but never shall his wife regard him but as her god."

"When in the presence of her husband, a woman must not look on one side or the other; she must keep her eyes on her master, to be ready to receive his commands. Her husband may sometimes be in a passion; he may threaten her, he may use imperious language, he may unjustly beat her, but under no circumstances shall she make any return but meek and soothing words."

"Let the wife who wishes to perform a sacred ablution, wash the feet of her lord and drink the water; for a husband is to a wife greater than Shantiara (an eminent sage) or Vishnu."

"What is cruel?" asks a Sanscrit catechism. "The heart of a viper." "What is more cruel than that?" "The heart of a woman." "What is the chief gate to hell?" asks another. "Woman."

And it would be easy to quote at much greater length.

The cultured gentlemen who so accurately referred the Bishop to the laws of Manu cannot be considered representative of Hindu life and belief. It is somewhat difficult to find Buddhists in India to-day, for Buddhism was expelled in the twelfth century, and its followers number now only 300,000 or less. The Parsees are an even smaller element, constituting less than 100,000 of India's nearly 300,000,000 people. Almost without exception, they are people of wealth and refinement, who do not follow the practices of Hinduism. The Mohammedans are more numerous, but even they constitute less than one in five of the population, and like the Parsees, they have not adopted many Hindu practices.

This is clearly shown by the remark of

Mr. Justice N. G. Ranade, who, speaking at the Indian Social Congress of the unwillingness of some to apply to government to enact reforms, said: "If we are to abjure government help under all circumstances, we must perforce fall behind the Parsees, Mohammedans and Christians, who have freely availed themselves of such help in recasting their social arrangements."

The statements of the Bishop's friends, therefore, cannot be accepted as final, nor are the impressions gathered from them in accord with the experience of Mrs. Bird Bishop as outlined in an address to the English Church Congress.

"They (false faiths) degrade women with an infinite degradation. I have lived in zenanas, and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed so that the woman twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life, of whose miseries we think so little and which is a natural product of the systems that we ought to have subverted long ago."

Mrs. Bishop, it must be confessed, did not see Indian life under the same auspices as Bishop Potter. So far as we know, she was not entertained by such people as naturally considered it an honor to have the Bishop of New York as their guest. But she did live with missionaries, and with the common people, and though, as she tells us elsewhere, she went to Asia

decidedly sceptical of the need for Christian missions, she was convinced by "seeing in four and a half years of Asiatic travelling the desperate needs of the unchristianized world."

As to Child Marriage

Turning to the question of child marriage, Bishop Potter intimates that it does not exist as popularly supposed, and, to illustrate the general misconception on this point, quotes from an address recently made in New York by Swami Abhedananda, who asserts that "religion distinctly forbids" child marriage and that "in many parts of India so-called child marriage is nothing but a betrothal." We need not stop to comment upon the fact that those who have known Swami Abhedananda in India are rather interested and amused by his championship of Hinduism in this country, for, as they say, the authorities of Hinduism would no more think of permitting him to speak as their representative than they would permit the Bishop of New York himself. But however this may be, the 1891 census of the Indian Government may be taken as a fair statement of the situation. Here are the figures it records concerning married children:

Under four years of age,	males,	6,945
" "	" females,	258,760
From five to nine years,	males,	690,808
" "	" females,	2,201,404
From ten to fourteen years,	males,	3,342,483
" "	" females,	6,016,759

"I look upon the system of child marriage as the greatest curse of our country." "It is the canker that eats into the vitals of our national existence, and which, if it is not removed in time, may lead to the degeneration and decay of the whole race." These are the comments of two native reformers, Mr. Mun Mohan Ghose and Mr. S. N. Tagore. Quite in line with them is the comment of the *Indian Witness* for October, 1890, with reference to the memorial to the government of fifty-five women physicians urging the enactment of a measure "by which the consummation of marriage

will not be permitted before the wife has passed fully the age of fourteen years." The petition cited certain well-known cases of which the *Witness* says:

"These cases are too horrible and sickening in their awful details to be given to the general public. They prove to the hilt all the heavy charges brought against the system of child marriage on the ground of suffering inflicted. Death, crippling for life, agony indescribable, torture that would put a fiend to shame—these are all here. If the officials of the Indian government can read this memorial without blenching, their hearts are turned to stone." This petition was supplemented by a memorial to Queen Victoria, signed by 1,800 representative ladies from all parts of India, "begging for steps to be taken to prevent a cruel wrong to which the womanhood of India is now subjected."

Missionaries who have spent many years in India, say that Swami Abhedananda is in error in stating that native religion distinctly forbids child marriage. While it may not positively enjoin the practice, the whole system of Hinduism, with its low estimate of women, and its insistence upon the necessity of male offspring to insure the future welfare of the man, is such as to encourage and foster it. And "custom," as Dr. Bhandarkar, the Vice-Chancellor of the Bombay University, says, "is the god whom our race devoutly worships, and religious sanction was accorded to these practices by the insertion of later texts in the later books." If we go to Manu we shall find this:

A man aged thirty years shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl of eight years of age (ix., 94).

Concerning Suttee

Concerning *suttee*, the practice of self-burning of widows, the Bishop again cites "the distinguished gentleman and scholar who has already testified." But Swami Abhedananda's rather ingenious

explanation of the origin of the custom hardly squares with fact, since it is well established that *suttee* was practised in India two thousand years ago, or more than eight centuries before the Mohammedan invasion. It was a practice that certainly had the sanction of Hinduism, if not at first, at least for several centuries before its abolition. The Hindu law books promise "Every woman who thus burns herself shall remain in Paradise with her husband 350,000,000 years by destiny, also that she would secure salvation to herself, her husband and to their families of the seventh generation." A petition signed by 18,000 people, protesting against the enactment of 1829 by which the English Government forbade *suttee*, and pleading that it might be allowed to continue, affirmed "that the act of the *suttee* was not only a sacred duty, but an exalted privilege," denounced "the prohibition as a breach of the promise that there should be no interference with the religious customs of the Hindus," and begged "for its restoration."

Swami Abhedananda's impressions concerning the abolition of *suttee* seem to be as inaccurate as those concerning its origin, for he denies that "the Christian government has suppressed *suttee*," and says: "The truth is that the initiative in this direction was taken by that noble Hindu, Ram Mohun Roy, who was, however, obliged to seek the aid of the British Government because India was a subject nation." On the contrary, the first missionaries to India, William Carey among them, begged the Government, as early as 1805, to suppress the practice, but were told "that the social and religious customs of the people constituted no part of the business of the government and that their rule in India might be endangered by such interference."

In 1812 Lord Minto issued these instructions to his magistrates: "The government, after considering the replies of the pundits [the native local teachers], premised that the practice

(*suttee*), generally speaking, being recognized and encouraged by the Hindu religion, it appears evident that the course which the British Government should follow, according to the principle of religious toleration, already noticed, is to allow the practice in those cases in which it is countenanced by their religion, and to prevent it in others in which it is by the same authority prohibited."

Carey's work and influence, more than those of any other one man, were effective in securing the suppression of *suttee*. Ram Mohun Roy did have a share, and a noble share, in securing final action. But although he conformed to the day of his death to many caste observances, he was not at the time he championed this reform a fair representative of Hinduism. Sir Monier Williams says that "the Hindu reformation inaugurated by Ram Mohun Roy was the first reformation due to Christian influences and to the diffusion of European ideas through English education."^{*} Ram Mohun Roy he calls "the first modern theistical reformer of what may be called British India."[†] "His study of the sayings of Christ in the New Testament had brought him to a qualified acceptance of Christianity."[‡] He was, moreover, one of the founders of the Brahmo-Somaj, the Unitarian movement in India, and was the compiler of a book embodying "The Precepts of Jesus."

It will not be necessary to do more than refer to those other shadows upon the domestic life of India—infanticide and enforced widowhood—since the articles under discussion make no mention of them. Government has enacted laws to regulate both these matters. Infanticide is decreasing, but the "Widow Re-marriage Act" has not been effective because here the tyranny of caste can be exercised. Law may say to the widow, You may remarry; but caste says, You must not; and caste wins. Careful esti-

* *Religious Thought and Life in India*, p. 477.

[†] *Ibid*, p. 477.

[‡] *Ibid*, p. 488.

mates place the number of widows in India at 23,000,000—many of them mere children. Nor need we describe the systems of prostitution sanctioned by religious usage under which young girls are forced into the life of *muralis*, *devadasis* and *nautch* girls.

Strange as it may seem, the women of India, schooled by centuries of suffering, are among the most positive opponents of reform. In this particular they dominate the men. "Many educated Hindus," says Mrs. Fuller, "fear the women of the household more than aught else. Men who will declaim against child marriage, caste, and enforced widowhood in public, have not courage when they go home to face the women of the household; for their tears and entreaties win the day.*

If I have ventured to question the entire accuracy of Bishop Potter's portrayal of the condition of Indian womanhood, it has been only under the spur of deep conviction. It is the truth we all desire—the Bishop of New York foremost amongst us—in these matters. Naturally charmed by the hospitable reception of his distinguished East-Indian hosts, it would seem that he had been misled into picturing the life of Indian women in brighter colors than the facts justify. I should rejoice to find myself in error in believing in the existence and prevalence of monstrous wrongs, entrusted behind religious custom and sanction. But unhappily the weight of evidence seems to allow no other conclusion. This is not to say that there are not many homes in India, thousands, it may be, where a noble ideal of womanhood sanctifies family life. Bishop Potter was so fortunate as to see the inside of some of them. My contention is that such homes are the exception, rather than the rule; that they are not representative of Hinduism, and exist in spite of, rather than because of, the religious systems of the country.

If these articles had been written by some avowed opponent of Christian missions, or by one less closely identified

with the missionary enterprise, they might have passed unchallenged. But Bishop Potter's opinions and his statement of them deservedly carry great weight with thoughtful people, and it will not be strange if many are convinced by the articles that missions to India—and if to India why not to China and Japan?—are quite unnecessary. It is not at all what he would wish, but people reading them will be impressed by the charity of their opening argument, by the confidence of their statement, and by the apparently excellent authority behind them. The average reader will fail to notice or to be impressed by the single sentence near the close of the second article: "And yet, when it has all been said, the glorious fact still remains that our Western civilization, literature, and most of all religion, have something to give to the peoples that have them not, of incomparable value and potency." It is just here that the emphasis should be laid. The Christian religion has, indeed, "something to give of incomparable value and potency"—not one set of doctrines or customs in exchange for another, but a LIFE of transforming beauty and power. Every man, woman and child in India, be they Hindu, Buddhist, Parsee or Mohammedan, has a right to be told of that LIFE and through our Lord to enjoy the privilege of entering into the liberty of the children of God.

It would be impossible to express too strongly my agreement with Bishop Potter that, as Christians, we should put our conceptions and impressions of people who differ from us in faith and practice to the test of a large-minded charity. But because we are Christians there must also be a limit to our tolerance. In one sense Christianity always has been and always must be intolerant. To recognize this is to exercise the truest charity. For some beliefs and practices Christianity can have neither sympathy nor recognition, but only condemnation and opposition, stern, resolute and eternal.

* *The Wrongs of Indian Womanhood*, p. 287.

A Year at the Rainbow's End

St. Saviour's Mission, Skagway, Alaska

BY THE REVEREND JAMES G. CAMERON

AS the yellow tints of the sparse leafage on the mountain sides disappear, leaving the gaunt pines and gray rocks as foreground for the snowy peaks above the timber line, we are reminded that the short Alaskan summer is surely over, and that soon we shall be in the icy grip of winter. Skagway then becomes a winter camp. Navigation on the lakes and the

In the fall there are a great many changes, some families leaving for the States and a few coming to take their place. This season we have communicaants going as far as Manila and Honolulu.

At Advent, last year, at St. Saviour's, we had but the plans drawn and foundation laid for our new church building. Mild weather favoring us, we were able



ST. SAVIOUR'S CHURCH AND CLERGY HOUSE

Yukon ceases; Dawson is reached by dog teams and horses only; and the little railway to White Horse has but few passengers and no freight. By January the winter trail is solid, and then travellers go in "over the ice." Until then in Skagway we are almost a "shut-in" people. There are no tourists, and but few argonauts. On the Lynn Canal we are more fortunate though, than other Alaskans. Steamers from the South arrive on stated days, and mail comes more or less regularly. There is now a cable to Juneau, and by way of Dawson communication with the outside world.

to get the church enclosed before a furious three weeks' storm of snow and wind caused all out-of-door work to cease. In March milder weather came, enabling us by Easter to worship in our unfinished building. A New York Churchwoman, who began this work by a generous donation, again aided us, so that with help given in Skagway and elsewhere during the summer we were able to plaster the church and put in larger windows. We have now to do the interior woodwork, finish the tower, tint the interior walls and paint the exterior, add proper furniture, and all will be

completed. Thus far the church has cost \$2,000.

In June the lot adjoining the church lot was secured, by exchange of a lot already owned, giving us a church lot one hundred feet square. On this new lot a commodious clergy-house or rectory has been built. It was ready for occupancy by the middle of August, and in

of \$200 from the Massachusetts branch of the Woman's Auxiliary greatly aided in this work. A communicant of St. Andrew's, New York, supplied a large part of the building fund also. At present but the lower floor of the clergy-house is entirely completed. It is hoped that funds for the rest will be found soon. Thus far the building has cost



A MOUNTAIN VIEW NEAR SKAGUAY, ON THE ONLY
RAILROAD IN ALASKA

every way has proven a great gain in added facilities for church work. It not only affords a comfortable and convenient home for the missionary-in-charge and his helper, but gives a fitting place for parish gatherings, children's meetings, and like assemblies. The clergy-house was built by the efforts and kindness of a faithful Churchwoman, also of New York, and her friends. A donation

about \$1,000; \$350 more will complete it. In the clergy-house there are three rooms below, with bath room and hall, and a study and two sleeping rooms in the second story. This, for Skagway, is a large building. Occupying a prominent place, and standing as guard over lesser structures of logs and rough boards, it indicates that the Church, at least, intends to reside permanently

in Alaska. It was a great satisfaction to open the clergy-house with a public reception, tendered by the Ladies' Guild, to the Bishop and Mrs. Rowe during the recent visit. A few days after this followed a children's reception, with their dolls, given by St. Saviour's branch of the Junior Auxiliary.

We find that the new church attracts new people and brings us many visitors. The Sunday-school has doubled its number since Easter, and there are now over fifty children enrolled. A vested choir of twelve boys has recently been introduced, the vestments being furnished by St. Elizabeth's Church, Philadelphia. The Junior Auxiliary meets for sewing every Saturday, and a boys' guild at the clergy-house weekly. Six persons were confirmed and four were baptized at the Bishop's visitation, including Capt. I. C.

Jenks, U. S. N., commanding officer here, and Mrs. Jenks.

The Bishop Rowe Hospital continues its faithful ministrations. Quite a large per cent. of the patients this summer, as is usual, were travellers going to or from the interior. Mrs. Mary Bow, formerly assistant matron, has succeeded Miss Lidstrom as matron. Having been a year in the work serving faithfully, we are sure she will be equal to the task before her. For the hospital we are in special need just now of funds for winter fuel and for certain necessary changes, which must be immediately made in our out-buildings. We have to build a new coal-shed and drying-room. This will occasion an outlay of fully one hundred dollars. We are deeply grateful to all who have aided us in our work.

The Literature of Missions

The Sign of the Cross in Madagascar

IT has been with Mr. Fletcher as with all who have read or heard of Madagascar. He has become fascinated with the story of the great African island, and he now gives us a graphic and accurate account of the evangelization of this remarkable and beautiful land.* For pathos and interest the Story of the Cross in Madagascar is probably unique in the annals of missionary effort in the past century. Lying somewhat beyond the main lines of the world's traffic and commerce, Madagascar was unknown till Radama I., chief of the Hovas, crushed the power of the remaining tribes, and established himself a supreme ruler of the island, about 1810, with Autanarios as his capital. The first missionary landed at

Tamatave in 1818, and was warmly welcomed by the King, who was ready to throw wide open the gates of his island kingdom to European influences and ideas. Christianity took root at once, and the evidences of its power were directly visible in the change which it effected in the customs and habits of the Malagasy, who are a very intelligent and teachable people. The Bible was printed in the vernacular, the Lord's Day was observed, and education encouraged by the native Government. The story of the twenty-eight years of persecution endured by the native Church at the hands of Ranavalona I., the Jezebel of Madagascar, is told at length, and told well, in these pages. The revival of Christian effort under the fostering care of Radama II., the son of the tyrannical queen, the gradual development of organized Church life,

* "The Sign of the Cross in Madagascar; or, From Darkness to Light." By I. I. Kilpin Fletcher. Fleming H. Revell Co., New York.

the silent but certain abandonment of the old idols, the relinquishment of one heathen custom after another, and the final and tragic overthrow of the national life and government by the French seizure of Madagascar in 1895—all these leading events and turning points in Malagasy history are ably treated in Mr. Fletcher's book.

He, however, falls into an error in regard to the action of the Society for the Propagation of the Gospel, which, in justice to the Venerable Society, we would correct here. The suggestion that the island should, in the interests of peace, be divided up between the various societies was never accepted seriously by the Church of England, as no individual bishop, however highly placed, or representative of Church so-

cieties, however zealous for the cause of missions, had any authority or power, canonically to make or accept such a proposal in regard to any country or mission. The advance of the missionaries of the Anglican Church into Immerina was made in response to an appeal of the natives themselves, and in the natural order of things. The fears expressed by some as to the lack of harmony which might follow from the forward action by the English Church Mission in the island have not been realized, but, on the contrary, to use the words of Mr. Fletcher himself (p. 263): "A considerable measure of harmony has prevailed" between the Anglican Mission and the agents of the other Evangelistic Societies in the island.

HENRY W. LITTLE.

Chinese Mother Goose

A NEW and interesting phase of Chinese home life is opened up by Dr. Isaac T. Headland, of Peking University, in *Chinese Mother Goose Rhymes* [F. H. Revell Co., New York, \$1.25]. "There are probably more nursery rhymes in China," he tells us, "than can be found in England and America." From a collection of several hundred gathered from only a small section of the Empire, he has translated a hundred or more and published them in exceedingly attractive form. Each rhyme appears in the Chinese text as well as in the English translation, and nearly all are accompanied by capital illustrations of child life. Printed on tinted paper with Chinese figures as a background, and bound in taking colors, the book is worth owning as a curious embodiment of the touch of nature that makes the whole world kin.

Some of the rhymes, as "Sweet Pill," "Little Fat Boy," "Baby is Sleeping," are full of unexpected tenderness. Others would take high rank in a collection of nonsense rhymes. For instance, the

familiar "Pat-a-Cake" takes this form in China:

"Pat-a-cake, pat-a-cake,
Little girl fair,
There's a priest in the temple
Without any hair.
You take a tile,
And I'll take a brick,
And we'll hit the priest
In the back of the neck."

Whether this is one indication of the esteem in which native priests are held Dr. Headland does not inform us! Nor does he tell us what happens when "Grandpa Feeds Baby" after this fashion:

"Grandpa holds the baby,
He's sitting on his knee,
Eating mutton dumplings
With vinegar and tea."

Familiar child games like "Ten Fingers," "Turning the Mill," "Five Toes," besides many things peculiar to China, all find a place in this interesting volume.

The Sanctuary of Missions

God With Us

HARK! what a sound, and too divine
for hearing,
Stirs on the earth and trembles in the
air!
Is it the thunder of the Lord's appear-
ing?
Is it the music of His people's prayer?
Surely He cometh; and a thousand
voices
Call to the saints and to the deaf are
dumb;
Surely He cometh, and the earth re-
joices
Glad in His coming, Who hath sworn,
"I come!"

—F. W. H. Myers.

Advent

An Appeal and a Warning from a Great
Preacher.

WE are told that the great need of missions is men: that missions are languishing or even failing, for want of missionaries. We have to pray, then, for the spread and strengthening of the missionary spirit in the Church. There is a spirit of temper which produces missionaries, just as the military spirit in a country produces great generals, and the aesthetic spirit great artists. The missionary spirit does not by any means benefit only actual missionaries; it should be the spirit of all serious Christians who have the true faith and our Lord's honor at heart. The wish to spread the knowledge and love of Jesus Christ must be a strong impulse in any man or woman who really knows and loves Him.

The absence of any anxiety for the spread of the Truth implies spiritual paralysis if not spiritual death. The man who knows the happiness of "peace with God, through our Lord Jesus Christ" cannot but desire that others should share it, and this desire in its higher and stronger forms is one of the greatest gifts of God to His Church; it

is that Divine enthusiasm of which our Lord Jesus Christ said: "I am come to send fire upon the earth."—From *Liddon's "Advent in St. Paul's."*

Intercessions

For the Bishops-elect soon to enter upon their work in China, the Philippines, Porto Rico, Olympia and North Dakota. Page 793.

That parents, teachers and clergy may endeavor to arouse the spirit of vocation for service in the mission field in our homes, schools, and parishes.

That peace and prosperity may be restored to China, and prejudices removed. That the Church at home may be ready to accept the new opportunities for preaching the Gospel in China, and particularly that the \$20,000 needed for St. John's College, and the \$5,000 needed for Boone School may be given. Page 792.

That the people of Japan may be freed from the errors and superstitions which now surround them. Page 819.

That the people in the neglected portions of our own land may be supplied with the services of the Church. Pages 804 and 822.

That the Church in Mexico may grow and prosper. Page 809.

That the Indians of our country may in large numbers know and accept the Gospel. Page 812.

Intercession for Mankind and the Church

O GOD, Who hast willed to make it part of our love, that we should pray for one another unto Thee; Who art more ready to hear than we to pray; We pray Thee, O Lord, for all who know Thee not, that Thou wouldst bring them to the true knowledge and faith in Thee; for Thy whole Church, that Thou wouldst enlarge it, sanctify it, unite it, fill it with Thy Light and Spirit, that Thou mayest be glorified in it, and the souls for whom Thou didst die may be

won to Thee. For all Bishops and Pastors in it [especially] that they may faithfully and effectually teach and maintain Thy truth, resist evil, enlarge good; give them a burning, patient love for souls, that through Thy Love they may kindle and spread Thy Love, win those to love Thee, who love Thee not, and those who love Thee, to love Thee more devotedly; prepare for Thee a people acceptable unto Thee in the day of Thy coming, through Jesus Christ our Lord. *Amen.*

Notes

THREE are fourteen students this session at the Bishop Payne Divinity-school, Petersburg, Va. Two are from South Carolina, two from North Carolina, two from Pennsylvania, and eight from Virginia. The school is doing useful work in training the Negro clergy for the Church. Leaflet No. 701, to be had from the Corresponding Secretary, 281 Fourth avenue, New York, gives particulars about it.

AJOURNEY of eighty miles to conduct a burial service is an item in the last quarter's experience of a South Dakota missionary. It is not an unusual experience either, as the journey was simply to the farther end of his field. For many of us the services of a clergyman at the time of sorrow may be at hand for the asking. In the mission field it is different. None the less, faithful men are making large personal sacrifices in order that they may help their brothers in need.

BY the time this number of THE SPIRIT OF MISSIONS reaches our readers, it is probable that the Rev. Walter C. Clapp and the Rev. John A. Staunton, Jr., will have arrived at Manila, and entered upon their work as the Church's representatives. Their coming will help to lighten the heavy burden under which Chaplain Charles S. Walkley, of the United States Army, has been working for a year, since the return to

this country of Chaplain Pierce. In addition to his work at the First Reserve Hospital, he agreed to undertake Chaplain Pierce's services in the Anglo-American church.

IT is said that the Rev. I. S. Stringer is the loneliest missionary in the whole world. His station is on Herschel Island, near the mouth of the Mackenzie River, and well within the Arctic Circle. No ship has visited the island for two years, and the nearest white neighbors are 250 miles away. This recalls the position and experience of our own Dr. Driggs. Mr. Stringer is one of the missionaries of the Church Missionary Society.

IF there is a congregation in the home mission field that has earned little outside help, it is that in Globe, Ariz., a mining town of 400 people. Two years ago the Rev. F. S. Eastman began monthly services. Within a year he found it necessary to take up his residence in Globe. The work has gone ahead with a bound. Ninety-seven persons have been baptized, thirty-four confirmed, while the communicant list has grown from twelve to eighty, in spite of numerous removals. A five-hundred-dollar lot was purchased and paid for, and a parsonage was soon afterward built. All this in spite of the fact that the congregation assumed the entire support of the missionary from the time of his taking up his residence. Now it has been decided to build a new church. No one would think it anything less than a privilege to aid in the erection of the new St. John's, Globe, Ariz.

THREE is no better Christmas gift than a subscription to a good magazine. At least, that is what the publishers of periodicals like *Harper's*, *Century*, and *Scribner's* tell us. Why not THE SPIRIT OF MISSIONS? One dollar a year; 281 Fourth Avenue, New York.

The Meeting of the Board of Managers

November 19th, 1901

THE following members of the Board of Managers elected by the General Convention in San Francisco to serve until 1904, met for organization at the Church Missions House, New York, November 19th: The Bishops of Albany, New Jersey, West Virginia, Springfield, Central Pennsylvania, and Connecticut, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Eccleston, Huntington, Applegate, Greer, Vibbert, Anstice, Alsop, Perry, Nelson, Fiske, and Lines; and Messrs. Low, Ryerson, Thomas, Goodwin, Mansfield, Mahan, Butler, King, and Morris.

The Bishop of Albany took the chair, and after the announcement of the death of Mr. John I. Thompson and of Mrs. Twing, and of the illness of the Bishops of Pennsylvania and Newark, offered prayers.

The vacancy caused by Mr. Thompson's death was first filled by the election of Mr. Leslie Pell-Clarke, of the Diocese of Albany.

The by-laws of the previous Board were adopted and the standing committees were reconstituted until the annual election in December.

Communications from the Secretary of the House of Bishops concerning the erection of missionary jurisdictions and the election of missionary bishops were presented, as well as resolutions of the Board of Missions in San Francisco requiring consideration by the Board of Managers.

The chairman and the Secretaries were appointed a committee with power to make such arrangements as seemed best with regard to enlisting the service of district secretaries for the purpose of arranging special missionary sermons on the Second Sunday after the Epiphany.

The instruction of the Board of Missions with regard to apportioning the amount needed for the support of the missions of the Church during the cur-

rent year among the dioceses was then taken up, and plans for putting it into effect were discussed and formulated. An official communication upon the subject will be promptly forwarded to all bishops and published for general information.

The Treasurer was instructed to pay to the Bishop of Antigua the sum of \$750 for the church building at Ponce. He was also authorized to receive such funds as may be contributed for the support of the episcopate in the Philippines. In his report the Treasurer called attention to receipts of \$19,850 from cash and pledges toward replenishing the reserve funds. They now stand impaired to the extent of \$83,000.

In the hope that the new plan of apportionment would receive general support, it was decided that in view of the distress which would result from reducing appropriations on the first of December by 10%, as provided for in the resolution of May 14th, this action should be postponed until March 1st.

The following gentlemen were elected members of the Commission on Work Among the Colored People for the ensuing three years: The Right Rev. Drs. Dudley, W. A. Leonard, Cheshire, and Satterlee; the Rev. Drs. McKim, Tucker, Greer, Mackay-Smith, and the Rev. Henry B. Delany, and Messrs. Joseph Bryan, J. C. Bancroft Davis, Henry E. Pellew, and John Wilkes.

The thanks of the Board were extended to the officers and members of the Junior Auxiliary of the Diocese of New York for their work in making effective the resolution of the Board of Missions at Washington concerning special days during Epiphany Season for bringing Missions before the Sunday-schools. The plan of holding such services was commended and the officers of the Board were instructed to request the bishops to co-operate with it in having these days widely observed. Dele-

gates were appointed to attend, with the Secretaries, the Ninth Conference of Foreign Mission Boards to be held in Toronto, February 25th to 26th.

Under the Woman's Auxiliary United Offering of 1898, Mrs. Florence D. Calef, at the request of the Bishop of Sacramento, and Miss Hannah Norton, at the request of the Bishop of Tennessee, were appointed to fill vacancies.

In accordance with the recommendation of the House of Bishops and the Board of Missions the action taken at the May meeting with regard to the appropriation to the Diocese of Springfield was reconsidered, and \$2,000 were appropriated to that diocese for the current fiscal year.

The Bishop of Shanghai called attention to the great need of new buildings for the enlargement of St. John's College and Boone School, and asked authority to appeal for special gifts of \$20,000 for the former, and \$5,000 for the latter. The hearty approval of the Board was given.

It was announced that one gentleman had made a pledge of \$3,000 for the first year's salary of the Right Rev. William Cabell Brown, D.D., as Missionary Bishop of Porto Rico in case he accepts.

Announcements

Concerning the Missionaries Porto Rico

THE Rev. and Mrs. James H. Van Buren have been spending their vacation in the United States, during which time Mr. Van Buren met a great many appointments to lay the work in Porto Rico before the Church. Returning, they sailed from New York by the steamer *San Juan* on November 9th and arrived on the 14th.

Cape Palmas

THE Right Rev. Dr. Ferguson, returning to the field after the General Convention, sailed from New York by

the steamer *Campania* November 2d and reached Liverpool on the 9th. He had taken passage thence by the steamer *Olenda* for the 20th; expecting to arrive at Monrovia on the 3d of December.

China

DR. JULIET N. STEVENS, who sailed from San Francisco by the steamer *China* September 12th, arrived at Shanghai, October 7th.

Kyoto

THE Right Rev. Dr. Sidney C. Partridge and Miss Agnes Simpson were united in marriage in St. Luke's Church, San Francisco, on November 27th. Mrs. Partridge is the daughter of the former Danish Consul in San Francisco. The Bishop and his wife have taken passage for Japan by the steamer *Doric* on December 3d.

DR. IRVIN H. CORRELL has been appointed a missionary of this Church to Kyoto; he being transferred to that district as a candidate for orders by Bishop Potter. Dr. Correll left New York on November 16th and sailed from San Francisco for Kobe by the steamer *China* on the 23d.

Haiti

THE Right Rev. Dr. Holly, returning from his visit to the General Convention, with his daughter, sailed from New York by the steamer *Prinz Willem I* on November 2d and reached his home at Port-au-Prince on the 8th.



The Children's Number

THE proposed "Children's Number" of THE SPIRIT OF MISSIONS, to be issued in connection with the Sunday-school Lenten Offering, has been very cordially received. A number of assurances of co-operation are at hand. Those who are not familiar with what is proposed are asked to read the advertisement in this number, and all are requested to send in their orders as soon as possible.

THE WOMAN'S AUXILIARY



ST. MARY'S HALL, SHANGHAI

Our Chinese School-Girls

BY LILLIS CRUMMER

IT is through the Christian schools we are helping to build up Christian China. No nation, no race, can rise above the status of its mothers and wives, and the education of Chinese women is a condition of the renovation of the Chinese Empire. This education is not a work of charity, where money is given to relieve bodily suffering, and ends there; it is money given to develop Christian character and to elevate the women of China, who have been neglected because no man deems it worth while to educate his daughters for the benefit of another family. Our girls are all

married to Christians, and thus Christian homes are established.

Our college men are demanding educated girls for their wives. Let me quote the closing words of a graduating essay written by a student of St. John's College, Shanghai: "It is with great regret that we find among the peace conditions no single word in regard to the introduction of enlightened education into China. To compel China to abide by treaties and to punish her for violation of treaties may be important; but in the end what will this policy of compulsion amount to? Unless the heart and the

mind of the people are transformed, but little good can result from the humiliation of China. If the Western powers would only realize that ignorance is the cause of all the disorder in China, and insist on the establishment of schools and colleges for men and women all over the Empire, they would accomplish far more than by military expeditions; beheading officials and the establishment of garrisons. Let them assist in introducing real education into China in place of the present cruel system, and they will be benefiting China itself, as well as removing the cause which leads to anti-foreign outbreaks."

St. Mary's Hall is one of the four educational institutions situated five miles out from Shanghai. The spot for a girls' school is ideal, with its fresh, pure air and quiet surroundings. The college chapel stands at the head of the long avenue of trees leading down to the school, and here assemble the students of St. John's College and those of St. Mary's Hall for morning and evening prayer. If one were disposed to go into raptures over scenic effects, she would enjoy seeing a long procession of these girls, in their pretty white Chinese gowns, followed by the little orphans, walking quietly two by two, winding their way amid the shady walks to Evensong. They take their seats in the transepts and the curtains are drawn. Five minutes later 200 students from St. John's College, marching in military order, arrive, and every seat in the church is filled. The service begins, the responses are hearty, the singing—well, if it is not the best in the world, it is the best in China! The voices have been trained for years, and they have lost much of the nasal quality which is so characteristic of Chinese singing. To be sure, the roof nearly comes off in the *Glorias*, but then they love to sing, and we love to hear them.

Leaving all this and going beneath the

answer, if there were no direct results which we could see at this time, it would be worth while, for you would have the satisfaction of knowing you were following the commandments of God. But the results are a thousand fold greater than any money estimate that can be put upon them. They are simply marvellous. These Chinese girls and women are transformed from ignorant, superstitious, impossible creatures into sweet and simple Christian women.

It is a common saying by people who are not at all interested in this work of transformation, that the Christian women and girls of China can be told from their heathen sisters at any time by their bright, intelligent faces and their neat and quiet dressing. Habits of industry and cleanliness are formed in these schools, which follow them all their life. No girl leaves the school, who cannot make her own clothes and keep her house properly. That her education is appre-



A LONG PROCESSION OF THESE GIRLS

surface, you ask, Does this educational work among the women and girls bring good results in proportion to the money and care spent on it by the Church? I cited is shown by the fact that she has many offers of marriage; and the question first asked now by a suitor is, "How many books does she know, or has she any knowledge of English and music?" Which goes to show that the Chinese mind is changing, and that the young Chinaman is seeking someone who can be

a companion to him instead of a commercial partner in his kettle of rice.

These girls in transition acquire a freshness in their Christian lives that we seem to have lost in our complicated ways of living. They pattern their lives more truly upon the direct example of Christ, and live according to His teachings. When they go from our schools equipped for life, marriage is the first thing to be thought of, and there is nothing sweeter to behold in all of China than a young Christian bride meeting at the altar a tall, handsome, athletic young Chinaman, whose mind and heart have been trained and developed in one of our Christian schools. St. John's College is full of such young men, and we feel if China is to be regenerated it will come through the Christian homes.

St. Mary's Hall has been a growth of years. We have aimed to educate the daughters of our Chinese Christians as they come with their families into the Church, and turn out good Christian women. We have not sought the higher classes and filled our dormitories with the daughters of the rich. As the result of what we have done, the higher classes are now knocking for entrance. Already, within the last year, eighteen entirely self-supporting girls have been received from the rich merchant class of the Yang-tse Valley. Their parents understand that if their daughters wish to embrace Christianity, there is to be no opposition at home. They mix freely with our Christian girls and study the same Christian books. The results are not to be feared, for I have never known a girl to enter as a heathen and not go out as a Christian. Personal contact with Christian girls has much to do with this.

An addition to St. Mary's Hall is one of the necessities of the near future, if we would do the work we have the opportunity of doing. We are now filled to overflowing, with many more wishing to enter. We have borrowed four rooms from the Orphanage, which ought to be given up now that the orphans are growing larger and require more space from a hygienic point of view. In the dwelling

house of the foreign ladies, music lessons are given from eight in the morning until four in the afternoon, with two or three instruments going all the time. No girl is given music or English unless she pays for it, exceptions being made for the daughters of our native clergy and for our orphans whom we wish to make teachers. Fees are paid for tuition by the Christian Chinese according to their means. At first we educated free all the children of our Chinese Christians, for the education of girls was so little thought of, they would never dream of doing it themselves, even if they could afford it. Now we are working toward self-support, and as time has gone by, our class of Christians are better able to pay, and want their daughters educated as well as their sons. I have lived in close contact with this educational work for six years, and I say confidently, the work of the American Church in China is worthy of support, and that it is being recognized as a power by the Chinese, both heathen and Christian.

What St. Mary's Needs

THE July SPIRIT OF MISSIONS gave the history of St. Mary's Hall, Shanghai, during its last school year. The full school, full to overflowing, calls for increased accommodations. As Miss Dodson says in a letter to a friend:

"I have a great big, big want! We all have wants, but my want is really very urgent. St. Mary's is overrun, and needs an addition. The Bishop says I may have it just as soon as the money is forthcoming. Now the money is *not* forthcoming, and I cannot get it here in China; I am too far away. It will take \$15,000 gold to put up a building large enough, for it must have class-rooms to hold a hundred girls, and sleeping apartments for fifty. In a few years this part of the school will be self-supporting. Already I have to turn away applicants. Every corner in St. Mary's is taken up, and I have borrowed four

rooms from the Orphanage, and still we are overcrowded. Do try to do something for us."

Again, in a letter dated October 15th, Miss Dodson apologizes that she cannot more often write to those who help her in her work. What she says of present conditions at the school is certainly excuse enough.

"When the summer term closed I was worn out in body and mind, and was hurried off to Japan to get a little rest. I think I wrote you that my study had been turned into a class-room in the mornings. After writing up the month's accounts, with the sayings of old Confucius being sung to a most monotonous tune, and making so many mistakes in the figures that I could not make head or tail of them, but had to seek outside help, I gave it up as hopeless, and deserted my study! In the evenings I was turned out at 9:30, as that is the time of closing the doors and gates. That is one of the reasons there was so little writing done. Now, however, I have my old study back, I am going to do better, and when I get an English teacher and the new building, I will turn such a great writer, that I shall not only answer every letter that comes my way, but send nice long reports of St. Mary's and the Orphanage every year.

"Will you not turn every stone to get the English teacher for St. Mary's? There are *ten hours a day* to be taught, and Miss Crummer is taking three hours a day for me, and is working and studying Chinese out of hours. She will not be able to stand it long; and I feel very badly about her taking time that she should be giving to her own work and



MISS DODSON AND AN ORPHANAGE BABY.

helping me; but what am I to do? I teach, myself, three and a half hours a day. The teaching must be done, or we cannot take the children, and the school will go down, and what I have worked for, for the last five years, will be lost. I am sure you will do the best you can for me, and that a teacher will come soon, if some one can be found who knows something about teaching."

It seems to us that there must be many a young woman with experience as a teacher, who would love to come to Miss Dodson's help with her Chinese girls. We would gladly hear from them while Bishop Graves is still in this country to give prompt attention to their application.

China's Triennial Message

BY J. H. GRAVES

WHEN I had the pleasure of meeting with the Auxiliary in Washington, three years ago, we were able to report eight branches in China. Since then we

have added two, one in Wuchang, and one in the native city of Shanghai. The total amount of the offerings for the past three years is \$421.13 Mexican, or, approximately, \$210.56 United States

money. This exceeds the amount of the previous three years by \$56.18 United States money. Each year we have put aside a portion of the offerings for the United Offering, and devoted the remainder to hospital work for women in China.

Perhaps the feeling which is uppermost as I write is one of devout thankfulness that in the terrors of last year our Christians were so mercifully spared. Only lightly have we been touched. In Wuhu, a few Christians were imprisoned. In one of the small country stations of the Hankow District some

thirty of the Christians, for protection, pasted up idolatrous papers, and with the exception of two, who repented and submitted to discipline, were afterwards excommunicated.

These are dark and uncertain days for China, but remembering the courage and constancy with which so many Christians have witnessed to the Faith, even at the cost of their lives, we are inspired with new hope, and believe that the day when the Christian Church shall be a great power in China is much nearer than before this recent persecution.

The November Conference of Diocesan Officers

THE November Conference was held in the room of the Woman's Auxiliary at the Church Missions House, on Thursday, the 21st, at 11:30 A.M., Mrs. White, secretary of the Georgia branch, presiding. The meeting was opened with prayer, and upon call of the roll it was found that the following dioceses were represented: Alabama, one officer; Albany, one; Central New York, one; Connecticut, two; Georgia, one; Long Island, three; Missouri, one; Newark, five (one Junior); New York, eight (one Junior); and a visitor from Massachusetts: twenty-three officers from nine dioceses.

On motion of Mrs. White the officers in a rising vote expressed their sense of loss in the death, since their last meeting, of Mrs. Twing, Honorary Secretary of the Woman's Auxiliary.

The minutes of the adjourned meeting held in San Francisco on October 7th were read by the Secretary, who then reported her recent attendance at annual meetings of diocesan branches, and the effort she is making this year to bring before the women of the Auxiliary the thought of the contribution of \$100,000 toward the appropriations of the Board of Missions. She suggested that, in each parish branch of the Auxiliary, there be read what is said with regard to this matter on the third page of the Annual applications may come among the mem-

Report, and the 773d and 774th pages of the November SPIRIT OF MISSIONS, and that one gift from each branch, in the course of the present season, be devoted to this object. She suggested, also, that the tables of the Annual Report be carefully studied, and that each branch consider what proportion of its last year's offering was given to help the Board in meeting its annual promises. The figures contained in the first two columns of the tables on the 8th, 9th, 10th and 11th pages of the Report show what this amount was.

By request of Miss Coles, chairman of the Committee on Missionary Workers, the Secretary reported the first meeting of that committee, held in San Francisco on October 14th, at which it was decided that two regular meetings of the committee should be held each year; one at the Church Missions House on the Wednesday preceding the Officers' Conference in March; the other at the place of meeting of the Missionary Council, on the evening before the Officers' Conference there; in the intervening months, the members of the committee should report to the chairman monthly, the chairman in her turn making a report for the committee at each conference of diocesan officers; that the Secretary of the Auxiliary should divide the field from which missionary bers of the committee, sending to each

the applications from her portion of that field, and at the same time referring the members to the diocesan officers most likely to be able to help them consider the applications made; and that Miss Stuart be asked, in conference with the Secretary, to prepare a leaflet of information, inquiry and suggestion, with questions similar to those sent out from the Deaconesses' School, to be used in connection with the personal correspondence to be carried on with the missionary applicants. In November the apportionment of territory was made among the members, and letters from applicants were referred to them.

Miss Coles, in regretting her inability to attend the meeting, added that the Junior class at the Church Training and Deaconess House numbers this year twelve students in the House, and four outside, most of them looking forward to Foreign Missions. She adds, "I still do not understand why *hundreds* of young women do not ask for the training."

Reports from the different dioceses were called for, and information was given with regard to their recent contributions toward the United Offering of 1901, their plans for the offering of 1904, and their proposed effort in the present year toward the contribution desired for General Missions.

Miss Dodson's appeal for a teacher of English in St. Mary's Hall, Shanghai, was brought especially to the attention of the officers, more particularly of the Junior officers present, in the hope that before another conference some young teacher of experience, with the spirit that should fit her for such service, might be found to offer for the work.

The December Conference

THE Conference of Diocesan Officers of the Woman's Auxiliary, for December, will be held on Thursday the 15th, at 11:30 A.M., in the room of the Woman's Auxiliary, at the Church Missions House.

The United Offering of 1901

WHEN our Treasurer asked us, for greater convenience and safety, to make our United Offering of 1901 in the form of checks rather than in gold, there was some disappointment felt among the members of the Auxiliary. It seemed a distinct loss not to be able to make our precious Triennial Thank-Offering in the most precious metal; and we also realized that we could not give our checks in the daintily fashioned cases and bags which it had pleased us to make for the offering of 1898.

It was suggested, however, that something might still be allowed us, in the way of sentiment, and the branches were asked to place their checks in envelopes, each of which should bear on its face an illustration of the first church building of the first mission of the diocese, with the name and date beneath. With an almost unanimous action the diocesan branches sent their contributions to California in harmony with this suggestion, and as the alms-basins were passed up and down the aisles of Grace Church, San Francisco, they became heaped with these pictured envelopes, until the bearers were obliged to hold sheaves of them in their free hands, to relieve the overflowing piles. There were over one hundred of these envelopes, which, after the service, were mounted on cards and placed on the walls of the headquarters of the Woman's Auxiliary. They have now been returned to New York and will remain a part of the permanent missionary exhibit at the Church Missions House, where we hope they may be examined and enjoyed by our visitors from all parts of the Church. Where all are so interesting and many so beautiful, one can hardly single out particular envelopes for special mention, so we are printing, together with this general statement, a list of the dioceses, the amount of their offerings, and the scenes depicted on the envelopes.

These amounts include what was given by the Junior Department, with its Babies' Branch, although, in a few cases, these had separate envelopes of their own. A list and description of these envelopes will be given later in the columns of the YOUNG CHRISTIAN SOLDIER.

They came from the branches in Asheville, Central New York, Central Pennsylvania, Duluth, Lexington, Louisiana, Maryland, New York, North Dakota, Southern Virginia, Washington and Western New York.

Diocesan Gifts to the United Offering

<i>Contributing Branches</i>	<i>Amounts</i>	<i>Scenes Pictured on Envelopes Containing Gifts</i>
Alabama	\$588.00	Christ Church, Mobile.
Albany	1,429.93	St. Peter's, Albany, 1715.
Arkansas	274.77	Christ Church, Little Rock.
California	1,477.85	Trinity, San Francisco, 1849.
Cen. New York ..	2,278.66	St. Paul's, Paris Hill, 1795.
Cen. Pennsylvania ..	3,140.09	St. John's, York, 1769.
Chicago	2,125.21	St. James', Chicago.
Colorado	280.62	St. John's in the Wilderness, Denver, 1865.
Connecticut	7,989.65	Christ Church, Stratford, 1724-1743.
Dallas	272.00	St. Matthew's, Dallas, 1872.
Delaware	1,255.75	Old Swedes', Wilmington, 1698.
Easton	342.77	Trinity, Dorchester Parish, 1690.
East Carolina	391.04	St. Thomas', Bath, 1734.
Florida	365.00	Seal of the Diocese.
Fond Du Lac	268.11	Log Church of Oneida Indians, 1822.
Georgia	595.86	
Indiana	407.00	St. James', Vincennes, 1840.
Iowa	824.03	St. John's Dubuque, 1848.
Kansas	273.00	Trinity, Lawrence, 1857.
Kentucky	675.00	Christ Church Cathedral, Louisville.
Lexington	564.24	Cathedral Tower, Lexington.
Long Island	2,140.63	Caroline Church, Setauket, 1730.
Los Angeles	827.68	St. Athanasius', Los Angeles, 1864.
Louisiana	493.55	The Cabildo, New Orleans, 1805.
Maine	471.91	Christ Church, Gardiner, 1771.
Marquette	182.30	
Maryland	2,849.17	Middleham Chapel, Christ Church, Parish, Calvert Co.
Massachusetts	6,778.14	Roger Conant House, Cape Ann, 1625.
Michigan	1,647.57	Gilt cross on sealskin purse.
Michigan City	304.10	Trinity, Michigan City, 1836.
Milwaukee	709.99	St. Peter's, North Lake, 1868.
Minnesota	1,394.00	Seabury Dormitory, 1859.
Mississippi	148.36	Log Cabin.
Missouri	968.39	Christ Church, St. Louis, 1819.
Nebraska	500.00	
Newark	3,252.51	Trinity, Newark.
New Hampshire ..	353.25	Union Church, West Claremont, 1771.
New Jersey	1,978.21	St. Mary's, Burlington, 1703.
New York	13,321.79	Trinity, New York City, 1696.
North Carolina	774.96	Calvary, Tarborough.
Ohio	2,281.34	Windsor Mills, 1817.
Oregon	194.00	

Pennsylvania	16,516.10	Christ Church, Philadelphia, 1695.
Pittsburgh	2,133.23	Trinity, Pittsburgh, 1805-1826.
Quincy	243.01	Jubilee College, 1839.
Rhode Island	1,570.00	St. Paul's, Wickford, 1707.
South Carolina	813.66	St. James', Goose Creek, 1714.
Southern Ohio'	1,553.50	St. John's, Worthington,
S. Virginia	2,050.00	St. Luke's, Isle of Wight Co., 1632.
Springfield	226.81	Seal of the Diocese.
Tennessee	610.81	St. Paul's, Franklin, 1834.
Texas	25.00	Christ Church, Nacogdoches, 1851.
Vermont	633.69	Bethel Church, Arlington, 1787.
Virginia	1,868.00	Old St. John's, Richmond, 1741.
Washington	1,192.03	Chaptico Church, King and Queen's Parish, 1735.
West. Michigan	309.52	
West. New York ...	2,866.84	Trinity, Geneva, 1806.
West Missouri	358.85	Christ Church, Boonville, 1845.
West. Virginia	852.66	Emmanuel, Moorefield.
Alaska	200.00	Christ Church, Anvik.
Arizona	58.20	
Asheville	434.60	
Boise	215.05	St. Michael's, Boise, 1863.
Duluth	236.10	
Laramie	98.72	
Montana	520.00	St. Paul's, Virginia City.
New Mexico	120.00	
North Dakota	217.42	Gethsemane, Fargo, 1876.
Okla. & Indian Ter..	200.00	Indian Chapel, Anadarko, 1878.
Olympia	319.35	St. Luke's, Vancouver, 1853.
Sacramento	249.39	
Salt Lake	285.43	Independence Hall, Salt Lake City, 1865.
South Dakota	694.13	Indian lodge and tipi.
South Florida	289.70	All Saints', Enterprise.
Spokane	118.00	St. Paul's, Walla Walla, 1871.
West Texas	380.75	
Cuba	8.78	
Brazil	72.00	<i>Egrija do Calvario</i> , Santa Rita do Riodos Sinos.
China	103.86	Church of Our Saviour, Hongkew.
France	157.33	
Germany	20.00	
Kyoto	70.00	
Mexico	8.92	
Tokyo	126.12	Church of the True Light, Great Bridge, Tokyo, 1876.
West. Africa	40.00	St. Mark's, Cape Palmas, 1853.
Miscellaneous	619.24	
<hr/>		\$107,027.23

THE Diocese of Chicago, with a delegation of eleven, was inadvertently omitted from the list, on page 772 of the November number, showing representation at the Triennial meeting in San Francisco.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts in the Haitien Church, in Mexico,* and in Porto Rico, and in forty-two hom^o dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from October 1st, to November 1st, 1901:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALBANY—\$330.61

Ausable Forks—St. James's, General.....	8 00
Cooperstown—Christ Church, Colored, \$10.08; Indian, \$10.08.....	20 06
Hogansburg—St. James's Mission, General.....	11 00
Ogdensburg—Mary A. Knap, General.....	7 00
Plattsburgh—Trinity Church, Colored, \$8.78; General, \$2 77.....	6 55
Troy—St. John's, Domestic and Foreign... Whitehall—Trinity Church, General.....	275 00 3 00

CALIFORNIA—\$168.32

Del Monte—St. John's Chapel, General, for the Reserve.....	50 00
Sausalito—Christ Church, Sp. for Bishop Rowe, Alaska.....	16 00
Miscellaneous—Mass Meeting, held in Trinity Church, San Francisco, California, General.....	50 00
Mass Meeting Service of the S. S.'s of Oakland, Berkeley and Alameda, held in St. Paul's Church, Oakland, General.....	53 32

CENTRAL NEW YORK—\$111.00

Binghamton—C. F. Moore, Domestic and Foreign.....	5 00
Hayt's Corners—Calvary, Mrs. E. W. Wilson, General.....	1 00
Manlius—St. John's School, Sp. for the Rev. R. E. Wood, St. Saviour's School, Wuchang, China.....	25 00
Miscellaneous—Wo. Aux., Sp. for Archdeacon Russell, Southern Virginia....	50 00
Junior Aux., 3d District, Sp. for "Sylvia Burnham Green" crib, St. Mary's Orphanage, Shanghai, China.....	30 00

CENTRAL PENNSYLVANIA—\$36.78

Mauch Chunk (East)—"A. L. B. and E. E. B.", Sp. for bell for Dr. Driggs, Point Hope, Alaska.....	2 00
Williamsport—All Saints', Domestic, Christ Church, General, \$26.95; Girls' Friendly Society, Wo. Aux., for Miss Mason's salary, China, \$5.....	2 83
	31 95

CHICAGO—\$256.01

Chicago—St. Andrew's (of which S. S., \$20), General.....	50 00
St. James's, Sp. for Rev. Mr. Van Buren, for Porto Rico Missions, \$159 26; Sp. for Brazil Missions, \$30.....	189 26
"A Member of Wo. Aux.," General.....	10 00
Waukegan—Christ Church, St. Margaret's Guild, Wo. Aux., General.....	4 75
Wilmington—"A Poor Widow," General...	2 00

CONNECTICUT—\$475.75

Bridgeport—St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo.....	12 50
Brooklyn—Trinity Church, Domestic.....	8 60
Cheshire—"A Friend," Sp. for bell for Dr. Driggs, Point Hope, Alaska.....	2 00
Fairfield—St. Paul's S. S., Sp. for Philippine Chapels Loan Fund.....	5 00
Meriden—St. Andrew's, Colored, \$14.55; S. S., Sp. for work under Rev. Mr. Van Buren, Porto Rico, \$25.....	39 55
Norwalk—St. Paul's, "H. L. S.," General, \$15; Sp. for bell for Dr. Driggs, Point Hope, Alaska, \$5; "E. L. S.," General, \$15.....	35 00
Ridgefield—St. Stephen's, Domestic, \$100; Foreign, \$100.....	200 00
Southport—Trinity Church, Domestic.....	10 00
Stamford—St. John's, General.....	22 48
Stratford—Christ Church, Foreign.....	31 00
Waterbury—The Misses Merriman, Sp. for Rev. Mr. Van Buren's work, Porto Rico.....	30 00
Watertown—Christ Church, General, \$26.32; Sp. for Rev. Mr. Van Buren's work, Porto Rico, \$10.....	36 32
West Hartford—St. James's, Domestic....	11 55
Wethersfield—Trinity Church S. S.,* General.....	26 75
Miscellaneous—"J.," Domestic.....	5 00

DELAWARE—\$6.50

Salleyville—Grace, for work in China.....	6.50
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EAST CAROLINA—\$14.91				
Beaufort—St. Clement's, Colored.....	77		for Alaska.....	2 00
Bunyan—Miss S. Lucy Joyner, General, toward deficiency.....	2 00		Trinity Church, Bible-class, for "Trin- ity" scholarship, St. Mary's School, South Dakota.....	60 00
Kinston—St. Augustine's Mission, General.....	1 00		Miss A. B. Munro, for the deficit, General	15 00
Wilmington—St. James's, General.....	10 00		Cambridge (East) — Ascension S. S., for Bishop Hare's work, South Dakota.....	3 00
St. Mark's, Colored.....	1 14		St. James's Ladies' Missionary Society, General, \$15; Sp. for Bishop Kinsol- ving's work, Brazil; \$15.....	30 00
EASTON—\$5.00			Chelsea—St. Luke's, General.....	1 97
Kent Co.—St. Paul's Parish, St. Paul's, General.....	2 50		Dedham—Church of the Good Shepherd, "A Member." Foreign.....	5 00
I. U. Parish, Christ Church, General.....	2 50		Falmouth—St. Barnabas's Memorial S. S.,*	18 00
GEORGIA—\$31.60			General.....	
Atlanta—St. Luke's S. S., Infant Class, Sp. for support of a little girl in Holy Trinity Orphanage, Tokyo.....	4 00		Great Barrington—St. James's Domestic, 4 (cts.; Foreign, \$5.05; Indian, \$1.30; General, \$35; Sp. for Rev. Mr. Van Bu- ren, Porto Rico, \$5.68.....	47 43
Frederica—Christ Church, Domestic.....	2 60		Greenfield—St. James's, Domestic, \$23.71; Foreign, \$8.50.....	27 21
Savannah—Christ Church, General, for the deficit.....	25 00		Lenox—Trinity Church, Sp. at discretion of Rev. Mr. Van Buren, Porto Rico.....	321 30
IOWA—\$13.25			Newton—Grace, Sp. for Rev. Mr. Van Bu- ren, Porto Rico, \$14; General, \$3 (Highlands)—St. Paul's, "A Member,"	13 00
Fort Dodge—St. Mark's, Domestic.....	13 25		Domestic.....	10 00
KANSAS—\$13.40			Northampton—St. John's, Wo. Aux., Sp. for Miss Osgood's work, China.....	10 00
Atchison—Trinity Church, General, for the deficit.....	13 40		South Lee—Good Shepherd Chapel, Sp. for Porto Rico (of which for a church from Miss Webster and Miss Wilson, \$2)	4 00
KENTUCKY—\$62.30			Springfield—St. Peter's, Wo. Aux., Sp. for Bishop Rowe's work, Alaska.....	5 00
Louisville—Christ Church Cathedral, Sp. for Rev. J. H. Van Buren's work, Porto Rico.....	17 80		"A Friend," Sp. for fund for a bell at Point Hope, Alaska.....	10 00
St. Paul's, "A Member," Domestic and Foreign.....	20 00		Williamstown—St. John's, General, \$31.44; S. S., Sp. for Parish House, Kyoto, \$12.68.....	44 12
William A. Robinson, for "William A. Robinson, Jr. Memorial" scholarship, St. John's Mission, Cape Mount, Af- rica.....	25 00		Miscellaneous—Junior Aux., for scholar- ship, Miss Sabine's School, Alaska.....	100 00
LONG ISLAND—\$1,156.07				
Brooklyn (Heights)—Grace, Domestic.....	25 00		MICHIGAN—\$63.81	
Wilhelmus Mynderse, for Reserve Fund, General.....	1,000 00		Ann Arbor—St. Andrew's, Junior Aux., Sp. for "Ann Arbor" scholarship, St. Mary's Orphanage, Shanghai, China...	10 00
"Friends," Sp. for Porto Rico.....	15 00		Cheboygan—St. James's, General.....	15 03
Hempstead—St. John's S. S., General, for deficit.....	50 00		Detroit—Mrs. J. S. Minor, Sp. for Philip- pine Chapel Loan Fund.....	25 00
Whitestone—Grace S. S.,* General.....	66 07		Miscellaneous—Branch Wo. Aux., Sp. for scholarship in the Mrs. Hooker Memori- al School, Mexico.....	13 78
LOS ANGELES—\$5.00				
Pasadena—All Saints', "A Tithe from a Member of the Wo. Aux.," for deficit, General.....	5 00		MILWAUKEE—\$34.00	
LOUISIANA—\$4.30			Lake Geneva—Miss K. Bayles, General....	80 00
Miscellaneous—"A Tithe," General.....	4 30		Superior—Church of the Redeemer, Gen- eral.....	4 00
MAINE—\$75.46				
Bangor—St. John's, Domestic, \$2; Gen- eral, \$31.10.....	38 10		MINNESOTA—\$24.65	
Brunswick—St. Paul's, for Japan.....	1 00		Winona—St. Paul's, for the deficit, Gen- eral.....	24 65
Gardiner—Christ Church, Domestic.....	41 36			
MARYLAND—\$167.10			MISSOURI—\$25.00	
Baltimore—Chapel of the Guardian Angel, Domestic, \$1; Foreign, \$4.....	5 00		St. Louis—Holy Communion, Wo. Aux., General.....	25 00
(Waverly)—St. John's, Rev. J. W. El- liott, for work in Tokyo.....	5 00			
St. Michael and All Angels', Domestic, \$50; Foreign, \$50.....	100 00		NEWARK—\$159.52	
Baltimore Co. (Sparrow's Point)—St. Matthew's, General.....	4 00		Montclair (Upper)—St. James's, Woman's Guild, through Wo. Aux., toward def- icit, General.....	30 00
(Catonsville)—St. Timothy's, Wo. Aux., Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2.....	8 00		Orange—Grace S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota.....	10 00
(Towson)—Branch Junior Aux., for def- icit, General.....	5 00		(East)—Mrs. Jonathan J. Brown, Sp. for bell for Dr. Driggs, Point Hope, Alaska	10 00
Frederick Co. (Frederick)—All Saints' Parish, Indian, \$3.20; Colored, \$4.85; Foreign, \$9.45; Sp. for Mexico, \$2.60; Five-cent collection, Wo. Aux., Indian, \$5.25; Foreign, \$9.25; Sp. for Mexico, \$5.50.....	40 10		Passaic—St. John's S. S.,* General, \$12.16; "St. Agnes's" scholarship, St. Eliza- beth's School, South Dakota, \$60.....	72 16
MASSACHUSETTS—\$754.25			Paterson—St. Paul's S. S., General.....	17 36
Boston—Emmanuel Church, Sp. for Rev. Mr. Van Buren's work in Porto Rico... (Dorchester)—St. Mark's Mission S. S.,	32 22			
			NEW HAMPSHIRE—\$49.46	
			Concord—St. Paul's School Ch a p e l , through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund....	3 00
			St. Timothy's (of which S. S., \$1.08), General.....	4 49
			Hopkinton—St. Andrew's, General.....	17 60
			Kearsarge—Grace S. S.,* General.....	37
			Keene—St. James's, through Wo. Aux.,	

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Sp. for Foreign Missionaries' Life Insurance Fund.....	3 00	Prevost's work, Alaska, 25 cts.; Sp. for Bishop Weed's use in Jacksonville, Florida, \$1; S. S., General, 54 cts.	15 81
Rev. E. A. Renouf, D.D., Sp. for Brazil and Cuba.....	10 00	St. Thomas's, Thank-offering, for deficit, General, \$200; Mrs. H. McK. Twombly, Sp. for scholarship in Hoffman Hall, Tennessee, \$150.	350 00
Lancaster—St. Paul's, Domestic, \$4; Foreign, \$4	8 00	St. Thomas's Chapel, Mrs. Ferris Lockwood, General, for the deficit.....	10 00
Nashua—Church of the Good Shepherd, through Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	3 00	Transfiguration Chapel S. S.,* Domestic and Foreign.....	14 50
NEW JERSEY—\$191.40		Trinity Parish, "Cash," General.....	50 00
Bedford—"K." General.....	1 50	(Morrisania) — Trinity Church, Miss Loomis, General.....	1 00
Camden—"C." General.....	4 00	"Friend," Wo. Aux., Sp. for Domestic Contingent Fund	80 00
Cheesequake—Church of Our Saviour, General	50	"Friends," Sp. for work in Porto Rico..	11 00
Flemington—Calvary, General.....	3 45	"A Friend," Wo. Aux., Sp. Rev. R. E. Wood and Rev. S. H. Littell, for organ for Chapel Wuchang, China.....	70 00
Matawan—Trinity Church, General.....	53	"A Friend," General.....	2 00
Plainfield—Mrs. D-xter Tiffany, General.....	5 00	"G. E. P." General, for the deficit.....	1 00
Point Pleasant—St. Mary's, General.....	4 59	Miss S. G. Cammann, General.....	15 00
Rahway—Church of the Holy Comforter, General.....	82	Mrs. Richard B. Duane, for "Howard Duane Memorial" scholarship, St. Paul's College, Tokyo	20 00
Rocky Hill—Holy Trinity Church, General.....	80	"I. B." Domestic and Foreign.....	10 00
Sandy Hill—St. Barnabas's, General.....	93	"P. B." Domestic and Foreign.....	50 00
Shrewsbury—"M. D." for Alaska	5 00	Miss Isabella Lawrence, Sp. for Philippine Chapels Loan Fund	5 00
South River—Holy Trinity Church, General.....	1 63	W. H. Sparshott, Foreign.....	6 00
Trenton—Bishop John Scarborough, toward replenishing the Reserve, General.....	100 00	The Misses Underhill and Miss Bennett, through Wo. Aux., Sp. for bell for Dr. Driggs, Point Hope, Alaska.....	5 00
Vineland—Trinity Church, Junior Aux., General.....	16 81	Nyack—Grace, Domestic	10 10
Mrs. Charles H. Graff, for "Charles H. Graff Memorial" scholarship, High School, Cuttington, Africa.....	5 00	Ossining ("Briar Cliff")—All Saints', Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona	5 00
Wilber—St. James's, General.....	84	Trinity Church, Junior Aux., Sp. for support of girl in St. John's Orphanage, Osaka, \$25; Junior Mite-chests, Sp. for Miss Thackara's Indian work, Fort Defiance, Arizona, \$4.60	29 60
Woodbury—Christ Church, Wo. Aux., Foreign	7 66	Poughkeepsie—Christ Church (of which S. S., \$5.21); Sp. for Rev. J. L. Prevost's work in Alaska toward the building of a school	31 46
NEW YORK—\$1,389.03	12 75	Stony Point— "A Friend," General.....	5 00
Millbrook—Grace, General.....	5 00	White Plains—Grace, Wo. Aux., Sp. for Navajo Mission Hospital, Fort Defiance, Arizona	40 25
Mt. Kisco—St. Mark's, General.....	52 75	Miscellaneous—Proceeds of an entertainment given at the Ver Plank Homestead at Fishkill, New York, with the aid of the neighboring parishes of St. Luke, St. Andrew and Zion, General, for the deficit (additional)	10 00
Mt. Vernon—Ascension, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	42 75	Branch Wo. Aux., annual meeting, Sp. for Navajo Hospital, Fort Defiance, Arizona	13 75
New Rochelle—Trinity Church, Wo. Aux., Missionary Society, Sp. for Rev. J. L. Prevost's work, Alaska, \$6; Sp. for Women's Hospital, Shanghai, China, \$5.....	10 00	Duchess Co. Fund, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona	25 00
New York—Ascension, General.....	5 00	St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rector St. Cyprian's Church, St. Augustine, Florida, \$25.	125 00
Calvary Chapel (of which S. S., \$2.50), General, for the deficit.....	8 50	NORTH CAROLINA—\$6.66	
Chapel of the Church Missions House, All Saints' Day collection, General.....	2 15	Chapel Hill—Chapel of the Cross, Rev. W. H. Meade, D.D., Sp. for bell for Dr. Driggs, Point Hope, Alaska.....	1 00
Grace, Wo. Aux., "A Member," Sp. for robes for Bishop Ferguson, Africa.....	10 00	Littleton—St. Alban's Mission, Foreign	66
Heavenly Rest Chapel, sale of embroidery, Sp. for St. Mary's Hall, Shanghai, China.....	8 00	New Bern— "In Memory of J. G. H.", General.....	5 00
Holy Apostles', "A Member," Wo. Aux., Sp. for robes for Bishop Ferguson, Africa.....	10 00	OHIO—\$55.46	
Incarnation, Mrs. J. H. Clark, Sp. for Church work in Mexico	15 00	Cleveland—Rev. W. Ashton Thompson, General, for the deficit.....	25 00
(Kingbridge)—Mediator, Wo. Aux., Miss Ewens's S. S. class, through St. Augustine's League, Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina.....	8 00	Mt. Vernon—St. Paul's, Wo. Aux., Sp. for Philippine Chapels Loan Fund.....	5 00
Pro-Cathedral, for Rev. Mr. Ingle's work, China, \$5; S. S., St. Michael and All Angels' class, Sp. for work of Rev. A. M. Sherman, China, \$8.....	60 00	Toledo—Trinity Church, Domestic.....	25 46
St. Esprit, Domestic, \$25; Indian, \$5; Colored, \$5; Foreign, \$25.....	100 00	PENNSYLVANIA—\$2,003.75	
St. George's, Woman's Missionary Society, Sp. for work of W. H. J. Wilson in Manila, \$25; S. S., Sp. for work of Mr. Wilson among the soldiers in the Philippines, \$75	10 00	Lower Merion ("Ryn Mawr")—Church of the Redeemer, Sp. for the Church in Mexico, \$180.95; Rev. James Hough-	
St. John's Chapel, Rev. William S. Bishop, General.....	5 00		
St. Matthew's, through Rev. Arthur H. Judge, Sp. for Bishop Horner, Asheville, for Mr. Wetmore's work.....			
St. Michael's, General, \$14.02; Rev. Mr.			

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ton, Sp. for Philippine Chapels Loan Fund, \$40.	170 95	Foreign.....	1 00
Newtown—St. Luke's, Domestic.....	25 50	<i>Champaign</i> —Emmanuel Church, General.	1 89
Philadelphia—Grace, Foreign.....	255 68	<i>McLeansboro</i> —St. James's S. S., General..	1 00
Holy Apostles', Mr. George C. Thomas, Sp for repairing rectory of church at Wahpeton, North Dakota, \$100; Chapter No. 318 Brotherhood St. Andrew, General, \$164.16.....	204 16	VERMONT —\$50.00	
Holy Communion Memorial Chapel, General.....	25 00	<i>Bennington</i> —St. Peter's, General, for the deficit.....	5 00
Holy Trinity Memorial Chapel, General.	15 09	<i>Burlington</i> —Rt. Rev. Arthur C. A. Hall, D.D., General, for the deficit.....	25 00
Nativity, Sp. for Church work, Porto Rico.....	50 00	<i>Manchester Centre</i> —E. L. Wyman, General	15 00
(West)—St. Mary's, "A Member," for deficit, General.....	20 00	<i>Royalton</i> —St. Paul's, General.....	5 00
(Chestnut Hill)—St. Paul's, Domestic, \$258.80; Colored work in the South, \$30 (Germantown)—St. Peter's, Junior Aux., for deficit, Foreign, \$69.11; Sp. for Porto Rico, \$7.....	283 80		
(Roxborough)—St. Timothy's, Domestic, \$234.65; Foreign, \$234.65; Sp. for Bishop of Maine, \$100.....	66 11	VIRGINIA —\$67.83	
(Oxford)—Trinity Church, Wo. Aux., General.....	569 30	<i>Alexandria Co. (Alexandria)</i> —Christ Church, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for Seminole Indian work.....	25 00
William R. Ridgely, General.....	4 58	(Fort Myer)—"C. C. P.," Sp. for Philipine Chapels Loan Fund.....	8 50
"H. E. B." General.....	10 00	<i>Charles City Co.</i> —Westover Parish, Foreign.....	12 00
"A Friend," General.....	2 00	<i>Clarke Co. (Millwood)</i> —Christ Church, General.....	5 00
Edward Coles, General.....	5 00	<i>Gloucester Co. (Whitemarsh)</i> —F. L. and E. Z. Taylor, General.....	5 00
J. O. Nicolls, General.....	25 00	<i>King and Queen Co.'s—Immanuel Chapel</i> , Sp. for Brazil.....	5 00
<i>Phoenixville</i> —St. Peter's, General.....	154 85	<i>Prince William Co. (Manassas)</i> —Trinity Church, Domestic and Foreign.....	17 33
<i>Upper Providence</i> —St. Paul's Memorial S. S., Domestic and Foreign, 62 cts.; Haiti, \$4.01; Japan, \$4.02; Sp. for Mexico, \$4.02; Sp. for Cuba, \$3.50.....	16 17		
<i>West Chester</i> —Holy Trinity Church, General.....	75 56	WASHINGTON —\$23.00	
		<i>Washington (D. C.)</i> —"A Friend," Sp. for Mrs. N. P. Geoffroy, Beaufort, East Carolina.....	10 00
PITTSBURGH —\$356.25		St. Paul's, "Anonymous," General.....	1 00
<i>Port Allegany</i> —St. Joseph's, Mrs. C. H. Cole, Foreign.....	1 00	<i>Montgomery Co. (Rockville)</i> —Christ Church, General (of which "Self-denial," \$5).....	10 00
<i>Pittsburgh</i> —Calvary, Sp. for Mr. Van Buren's work in Porto Rico, \$180.25; S. S., for "Calvary" scholarship, St. John's School, South Dakota, \$60; for "Calvary S. S." scholarship, Hoffman Institute, Africa, \$75; for "Calvary S. S." scholarship, St. John's College, Shanghai, China, \$40.....	355 25	<i>Prince George and Charles Co.'s</i> —St. John's Parish, "Two Members," Sp. for bell for Dr. Driggs, Point Hope, Alaska.....	2 00
QUINCY —\$2.00			
<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign	2 00	WESTERN MICHIGAN —\$35.25	
RHODE ISLAND —\$6.00		<i>Grand Haven</i> —St. John's, Wo. Aux., for Colored Salary Fund.....	8 00
<i>Providence</i> —Calvary, "A Parishioner," General.....	5 00	<i>Grand Rapids</i> —Grace, Wo. Aux., General	5 00
Miss M. D. Brown, General	1 00	St. Mark's, Wo. Aux., Sp. for Bishop Rowe's Hospital, Alaska.....	10 00
SOUTH CAROLINA —\$24.06		<i>Hastings</i> —Emmanuel Church, Wo. Aux., for Colored Salary Fund.....	6 25
<i>Charleston</i> —Grace, Wo. Aux., for Japanese Bible-woman.....	10 00	<i>Kalamazoo</i> —St. Luke's, Wo. Aux., General.....	3 00
St. Michael's, Wo. Aux., Sp. for St. Luke's Hospital, Shanghai, China.....	2 25	<i>Niles</i> —Trinity Church, Wo. Aux., General.....	3 00
St. Paul's, Juniors, Foreign	1 81		
<i>Cheraw</i> —Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China	10 00	WESTERN NEW YORK —\$449.20	
		<i>Bath</i> —"A reader of THE SPIRIT OF MISSIONS," Domestic and Foreign.....	4 00
SOUTHERN OHIO —\$6.20		<i>Brockport</i> —St. Luke's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma and Indian Territory.....	7 00
<i>Hartwell</i> —Holy Trinity Church, Foreign..	4 20	<i>Geneva</i> —St. Peter's, Wo. Aux., for Miss Babcock's salary, Tokyo.....	5 00
<i>Urbana</i> —Epiphany Church, General	2 00	<i>Trinity Church</i> , Wo. Aux., Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$4.50; Sp. for Miss Taylor, Sacramento (Nevada), \$5.50; Sp. for "King Hall" scholarship, Washington, D. C., \$5; "H. M. Nelson" scholarship, St. Hilda's School, Shanghai, China, \$40.....	55 00
SOUTHERN VIRGINIA —\$195.32		Rev. Peyton Gallagher, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Augusta Co. (Staunton)</i> —Trinity Church, Branch Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo.....	9 00	<i>Lockport</i> —Grace, Wo. Aux., Sp. toward new Church School, Havana, Cuba.....	50 00
<i>Bedford Co. (Bedford City)</i> —St. John's, Sp. for Miss Stockdell's work among the Indians of Boisé.....	5 00	<i>Lyons</i> —Grace, Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C., \$5; Sp. for Miss Taylor, Sacramento (Nevada), \$5.....	10 00
<i>Norfolk Co. (Norfolk)</i> —St. Luke's, General "A Friend," General, for the deficit.....	136 07	<i>Mt. Morris</i> —St. John's, Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C.....	5 00
(Portsmouth)—Trinity Church, General.....	20 00	<i>Niagara Falls</i> —St. Peter's, Wo. Aux., for Training House, Shanghai, China	5 00
<i>Roanoke Co. (Roanoke)</i> —Christ Church, General.....	21 50	<i>Palmyra</i> —Zion, Wo. Aux., Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$5; Miss Babcock's salary, Tokyo, \$5.....	10 00
	3 75	<i>Rochester</i> —Christ Church (of which Wo.	
SPRINGFIELD —\$3.69			
<i>Cairo</i> —Mrs. H. M. Thrupp, Domestic and			

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Aux., \$25). General, for the deficit.....	55 09	Oklahoma—St. Paul's, Wo. Aux., General,	5 00
Epiphany, Wo. Aux., for Miss Babcock's salary, Tokyo, \$5; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$5; Sp. for Miss Taylor, Sacramento (Nevada), \$5; Sp. for "King Hall" scholarship, Washington, D.C., \$5	20 00	Stillwater—St. Andrew's, Wo. Aux., Domestic.....	5 00
St. Luke's, Domestic (of which Wo. Aux., \$81.25), \$106.80; Wo. Aux., Colored, \$5 50; S.S. Class, \$1; Girls' Friendly Society, for Miss Mason's salary, China, \$10.....	122 30	INDIAN TERRITORY.	
Church S. S. Association, Sp. for Rev. Mr. Rees, of Shanghai, for a teacher in a native school.....	16 00	Lehigh—St. Andrew's, Wo. Aux., General, South McAlester—All Saints', Wo. Aux., General	2 00
Sodus—St. John's, General, for the deficit. (Centre)—St. Luke's, General, for the deficit	3 00	Miscellaneous—(Waukegan, Ill.)—Through Oklahoma and Indian Territory Branch Wo. Aux., General.....	5 00
Miscellaneous—Junior Aux., for "Bishop Cox" scholarship, Shoshone Agency, Boise, \$25; Sp. for Miss Carter's Emergency Fund, \$25; Sp. for "Amelia Wright" scholarship, St. Augustine's school, Raleigh, North Carolina, \$25....	1 81	OLYMPIA—\$10.29	2 00
WEST VIRGINIA—\$70.67	75 00	Orillia—Orilla Mission, General, for the deficit	10 29
Charles Town—Zion, Ladies' Mexican Aux., Sp. for "Charles E. Ambler" scholarship, Hooker Memorial Orphanage, Mexico.....	15 00	WESTERN TEXAS—\$31.55	
Point Pleasant—Christ Church, General, \$1.50; Deaf and Dumb missions, 98 cts.; Sp. for Mexican missions, 90 cts.; Sp. for Cuba and Brazil, \$8.45.....	6 63	Llano—Mission, General	2 90
Shepherdstown—Trinity Church, Domestic, \$11.57; Foreign, \$5.78; S. S. for "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	42 35	San Saba—Nativity, General.....	3 65
St. Albans—St. Mark's, General, \$1; Sp. for Mexico, \$1.60; Mite-box No. 29,405, Domestic, \$2.89; S. S.* (additional), General, 20 cts.....	5 69	Miscellaneous—Rt. Rev. J. S. Johnston, D.D., General, for the deficit.....	25 00
Wheeling—St. Andrew's S. S., General.....	1 00	FOREIGN—\$67.50	
ALASKA—\$0.25		Africa.	
Anvik—Christ Church Mission, Juniors, Sp. for furnishing St. Hilda's schoolroom, Wuchang, China.....	25	Liberia, Cape Palmas—Africa	17 50
ASHEVILLE—\$22.00		Sino, Greenville—St. Paul's (of which S. S., * \$45), General	50 00
Asheville—Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, St. John's College, Shanghai, China.....	20 00	MISCELLANEOUS—\$110,911.98	
Lincolnton—"Two Friends," Sp. for bell for Dr. Driggs, Point Hope, Alaska....	2 00	Interest, Domestic, \$2,580.55; Foreign, \$2,018.18; Sp., \$134.47.....	4,688 15
LARAMIE—\$0.69	69	Children of Bishop and Mrs. Benjamin H. Paddock, Wo. Aux., for "Bishop and Mrs. Benjamin H. Paddock" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Valentine—St. John's S. S., General.....		United Offering, Wo. Aux., 1901, Sp. to be equally divided between the Missionary Bishops with one part to the Colored Commission.....	104,847 88
MONTANA—\$505.00	500 00	"San Francisco Pilgrims," Sp. for North Dakota.....	125 00
Helena—Rt. Rev. L. R. Brewer, D.D., General, for reserve.....	5 00	Offering for General Missions taken at the Opening Sessions of the Convention, San Francisco.....	646 16
Lo Lo—Fred. Gilbert, General.....		Collection taken at Closing Services of the Convention, in San Francisco, for the deficit, General.....	525 49
NEW MEXICO—\$3.45	3 45	Mrs. J. Brunn, Mrs. S. K. Brandegee, Miss C. I. Bronson, and Mr. L. A. Catlin, Sp. for Bishop's house, Kyoto	12 50
Gallup—Church of the Holy Spirit, General.....		W. Beaumont Whitney, \$25. Mrs. B. S. Bryan, \$5. Mrs. M. B. Dudley, \$5, D. D. Martin, \$5, Sp. for Philippine Chapels	40 00
OKLAHOMA AND INDIAN TERRITORY—\$29.00		"K. C. B.," General.....	5 00
OKLAHOMA.		"C. M. F. T.," General.....	2 00
Bridgeport—St. Luke's, Wo. Aux., General.....	1 00	LEGACIES—\$2,499.25	
Guthrie—Bishop and Mrs. Brooke, Wo. Aux., Sp. for scholarship in Holy Trinity Orphanage, Oji, Tokyo	9 00	Chicago (Lake Forest)—Estate of Mrs. Ann Frances Larned, Domestic, \$940; Foreign, \$940	1,880 00
Receipts for the month.....		Wash. (D. C.)—Estate of Mrs. Mary M. Carter, to the Society	127 75
Amount previously acknowledged.....		Prince George Co., Bladensburg—Estate of Benjamin O. Lowndes, Domestic	21 00
Total contributions, legacies and specials from September 1st, 1901.....		W. N. Y., Ripley—Estate of Mrs. E. S. Kingsley, Indian	470 50
		\$123,060 78	
		13,535 49	
		\$136,596 27	

The Mary A. E. Twing Memorial Fund

THE Treasurer acknowledges the receipt of the following contributions to this fund:

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		Miss Elizabeth Cotheal.....	10 00
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		PENNSYLVANIA—\$165.00 <i>Philadelphia—Church of the Holy Apostles, Wo. Aux</i>	150 00
		Mrs. O. W. Whitaker.....	5 00
		Mrs. Theo. Morris.....	10 00
		SOUTH DAKOTA—\$4.06 <i>Sioux Falls—Chapel of All Saints' School..</i>	4 06
			<u>\$384 06</u>

ADA E. M. THOMAS,
Nov. 25th, 1901.
Treasurer.

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